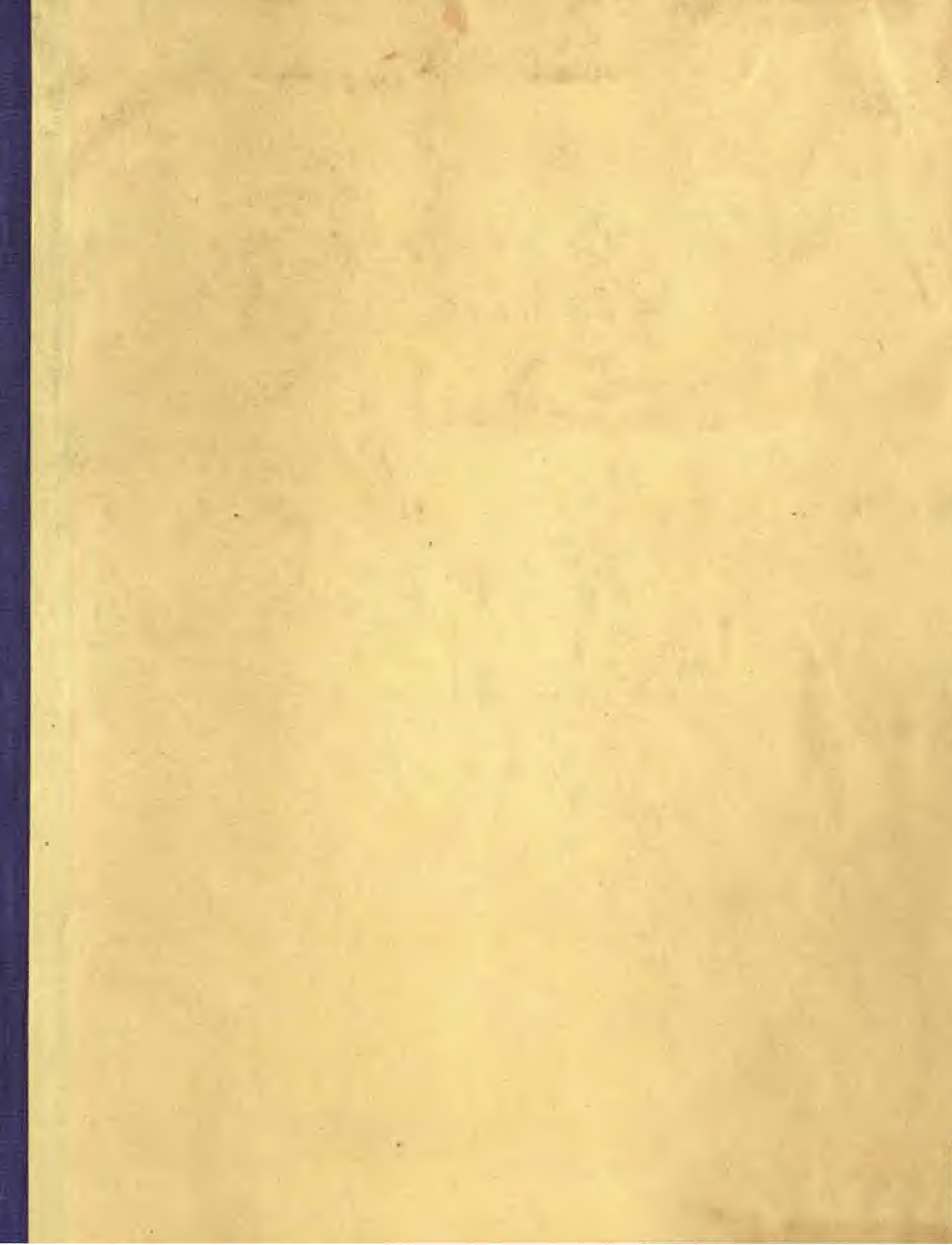


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THE SAMARITAN PASSOVER.

When the guard of Turkish soldiers is sufficiently strong to maintain order, and permit the Samaritans to meet in the open air, the law is read as they stand inside a circle of stones. At sunset they assemble in this enclosure for the Passover, and the men, facing the High Priest, recite Exodus XII, 6. The lambs are seized by the Shochetin, examined by the High Priest, and slain; then hastily prepared for roasting in the pit of fire.

CHAPTER XXII

TURKESTAN. By ANNETTE M. B. MEAKIN, F.R.G.S.

THE principal inhabitants of Russian Turkestan, which lies to the north of Afghanistan and British India and to the south-east of the Caspian Sea, are called Sarts. They have in their veins, not only the blood of the Indo-Germanic peoples, but also that of many other races that have successively conquered and dwelt in that territory. Persia has left her mark upon the Sarts: the Arabs left behind them their religion, with the Koran and the Arabic language; traces of the Mongols



SART MUSICIANS.

Two most remarkable instruments in the band are the long copper trumpets, which are only used on important occasions. They are usually about nine feet long, and make a noise like the bellowing of a bull.

are seen in the high cheek-bones and slanting eyes of those Sart families who call themselves Uzbeks; these look with some contempt on their more Persianized neighbours who go by the name of Tajiks.

The Sarts are the strictest Muhammadans in the world; they accept the *sunna*, or traditions, and the four Caliphs, as well as the Koran; whereas the Persians, who are Shiites, refuse to recognize any but Muhammad and his nephew Ali.

The Sarts dress to-day in a costume that was in vogue long before Muhammad came upon the scene; their ample turbans and flowing robes are quite Biblical, and remind the traveller of the stained-glass windows in our churches at home. In Persia the mullahs alone wear turbans; but in Bokhara and Khiva every man must wear one, and a girdle as well. The Afghan wears a girdle that may be used as his shroud, but in Turkestan it is the turban that is so employed. The Persian is free to shave his head or not, as he pleases, but every Sart must shave his head as soon as his beard begins to grow. No hair is allowed upon the upper lip, but the beard is never cut. Even



Photo 5p]

A SART BRIDE.

[Annette M. B. Moslin.

No Sart woman will show herself out of doors without a thick horse-hair veil and a long grey garment which covers her from head to foot.

veil. The women of every respectable household have their own courtyard, where they can take the air, and into which their windows look.

Unmarried girls wear no head-dress in the house; their thick and luxuriant hair is straight, and parted in the middle, and hangs in numerous plaits upon the shoulders. Every Sart woman makes her black eyebrows join by means of a dye obtained from a native plant. I saw some high-class ladies with a black line drawn between the eyebrows and extending on either side of the face to the ears. The finger-nails and palms of the hands are stained with henna. Many strings of coral are worn round a lady's neck on state occasions and heavy silver ear-rings; while amulets, adorned with turquoises or coral and glass beads, are hooked into the hair above the ears. I came across a pail of nose-rings in the bazaar, and saw a Jewish child buy one and fit it to her left nostril, like a *pince-nez*. The marriage laws are similar to those of Persia, with a few unimportant variations.

babies have their heads shaved as soon as they are a year old; but a girl's hair is allowed to grow when she reaches the age of seven. Two little tufts of hair are sometimes allowed to grow over a boy's ears, as a sign that his parents have made some special vow, and to these, in some cases, a thick plait of woman's hair is attached.

The women of Turkestan are still the most secluded of their sex in the world. From the age of nine to that of ninety no Sart woman who has any value for her reputation will show herself outside her own home without the complete disguise of a thick black horse-hair veil and a grey garment, with long, unused and tapering sleeves, covering her from head to foot (see illustration on this page). Rich and poor wear the same dress, and it is only by the quality and the cleanliness of her apparel that a woman of the upper classes is distinguishable from her poorer neighbours in the street. It is only in the seclusion of her own home that a Sart woman may be seen without that hideous black



Photo 5g]

SART DRESS.

[Annette M. B. Moslin.

The Sart lady, who is standing with her two daughters by a native clay oven, has thrown back the horse-hair veil which is usually worn.



A SART ENTERTAINMENT.

The Sarts spend most of their time idling, and are always delighted to find someone to perform for their pleasure. Here is a group of men and boys seated along one of the town walls watching an athlete providing *Tanasha*, or entertainment, for them by walking on stilts.



[Photom. 189]



[Annette M. B. Houston.]

KIRGIZ WOMEN.

The Kirgiz are a hardy nomadic people, whose wealth consists almost entirely of camels, horses and cattle. The women do not veil their faces like the Sarts and, generally, lead a much freer life.

The Sarts have a reverence for bread, as the staff of life, and think it wrong to "turn a loaf of bread on its back." It is a sign of wealth when a man piles his bread high before a guest. After Ramazan each family puts a piece of bread aside, to be kept till the next fast.

It is a custom among the Sarts that every young girl shall work for herself a marriage coverlet. The materials used are a coarse, canvas-like cloth and crimson silk, and the more closely the cloth is worked with red-silk embroidery the more costly the coverlet. Embroidery is the only needlework that a Sart woman may do on a Friday.

The *batchas*, or dancing-boys, are an institution peculiar to Central Asia. These boys, who are selected for their beauty and girl-like appearance, travel from town to town in parties of ten or twelve, under a manager, who is often guilty of great cruelty to his young charges. By him they are hired out to entertain people with their dancing, and he often forces them to dance when they are almost dropping with fatigue. During the festivities of Ramazan they often have to dance the whole night. Their hair is worn long, shorn off a little at the forehead, and this gives them a girlish look. They are dressed in brilliantly-coloured tunics of many hues, and loose trousers over which high leather boots are drawn. On their heads they wear small peaked caps fitting closely to the skull and embroidered in bright silks. As I watched some of them dance, their turbaned manager stood beside them with a lighted candle to show up their faces. The boys twirled round and round like spinning-tops, with arms uplifted, the speed of their revolutions increasing or decreasing according to the music. When the music ceased they sank upon their knees in a row.

On account of the absence of hair on their heads all Sart boys wear caps, and even the grown men wear caps under their white turbans. The cap bazaar at Samarkand is one blaze of coloured embroideries. The Sart is inclined to be more luxurious in his dress than in any other particular.

If he can afford it, he will wear as many as half a dozen silken tunics one above the other, even in the hottest weather.

Every pious Muhammadan must wash his hands and mouth at least five times a day ; but the Sarts are ready to perform this duty twenty times a day in hot weather, in addition to a weekly visit to the public baths. The Amir of Bokhara is the spiritual head of all the Muhammadan races in Central Asia ; he keeps up a certain amount of state whenever he appears in public, and travels with a considerable retinue when he visits the Russian capital. The hand-shake is a common form of greeting with the Sarts ; a man will not hesitate to offer his hand to one below him in station. The shaking of hands is followed by a stroking of the beard with both hands, the equivalent of our hat-raising. The rite of initiation takes place among the Sarts when a boy is between the ages of eight and eleven, and it is only after it has been performed that a boy may wear a turban in place of his little embroidered cap.

The Sarts are very fatalistic ; they meet death calmly, as the will of Allah. Their funeral rites are simple ; as soon as life is extinct the jaws are bound with a cloth, and the relatives, joined by the persons who have come to lay out the body, start a loud wail. The body is then wrapped in the white turban and carried to the mosque on an open bier by the male relatives. Each man carries a stick and a dark blue handkerchief as a token of mourning. There being no coffin, the grave, which is only three feet below the surface, is dug in such a manner that, when the body has been lowered into it, it can be slipped into a niche that has been previously hollowed out in the side ; thus no earth is thrown upon it in filling up the grave. The head is always laid towards the north. For three days after there has been a death in the house the relatives are expected to



A DANCING-BOY.

In Central Asia it is common to find the frequenters of a tea-garden being entertained by dancing-boys. These generally travel from town to town in parties of ten or twelve under a manager.



From "The Husbands of Turkestan."

[fig. 11, W. Beckwith.]

LISTENING TO THE READER.

In Turkestan conversation takes the place of newspapers and books. The group sitting round the lecturer in a corner of the mosque are "reading" their Bible or their Shakespeare, or perhaps the latest novel.

most of the hard work. You meet them unveiled in the streets seated astride their horses, with a large white head-dress. They live in encampments of movable tents, which they surround for protection from wild animals with a mud wall. Their worldly goods consist almost entirely of camels, horses and cattle. They are compelled to remove their herds from the plains to the surrounding hills at the approach of summer. The women put up and remove the tents, and the excuse for a Kirgiz having more than one wife is that one woman would find it hard to get through all her work single-handed. They lead a more moral life than the town-bred Sarts, but their Muhammadanism is far less strict, and they are not fanatical. Kumys, made from mares' milk,

do no cooking for themselves, but to live on food brought to them from outside. Sart men do not put on mourning, but the women wear blue for slight, and black for deep, mourning.

The Kirgiz are a hardy, nomadic people dwelling in the steppe that lies between the northern boundaries of Turkestan and central Siberia: they come into the Sart towns and are constantly met with in the bazaars and markets. They are of the Uzbeg race, and call themselves Kirgiz-Kaizaks. They are a sturdy people, whose women do

is consumed by them in large quantities, and their meat is principally horse-flesh. They are splendid riders; their stirrups are short and wide; they sit loosely, and can spring to the ground so easily that they are never thrown and dragged along the ground. They never shoe their horses, and spurs are unknown.

After leaving the shores of the Caspian Sea, the Trans-Caspian railway passes through the Turkoman desert before it reaches Bokhara and Samarkand, and its principal stopping-places there are

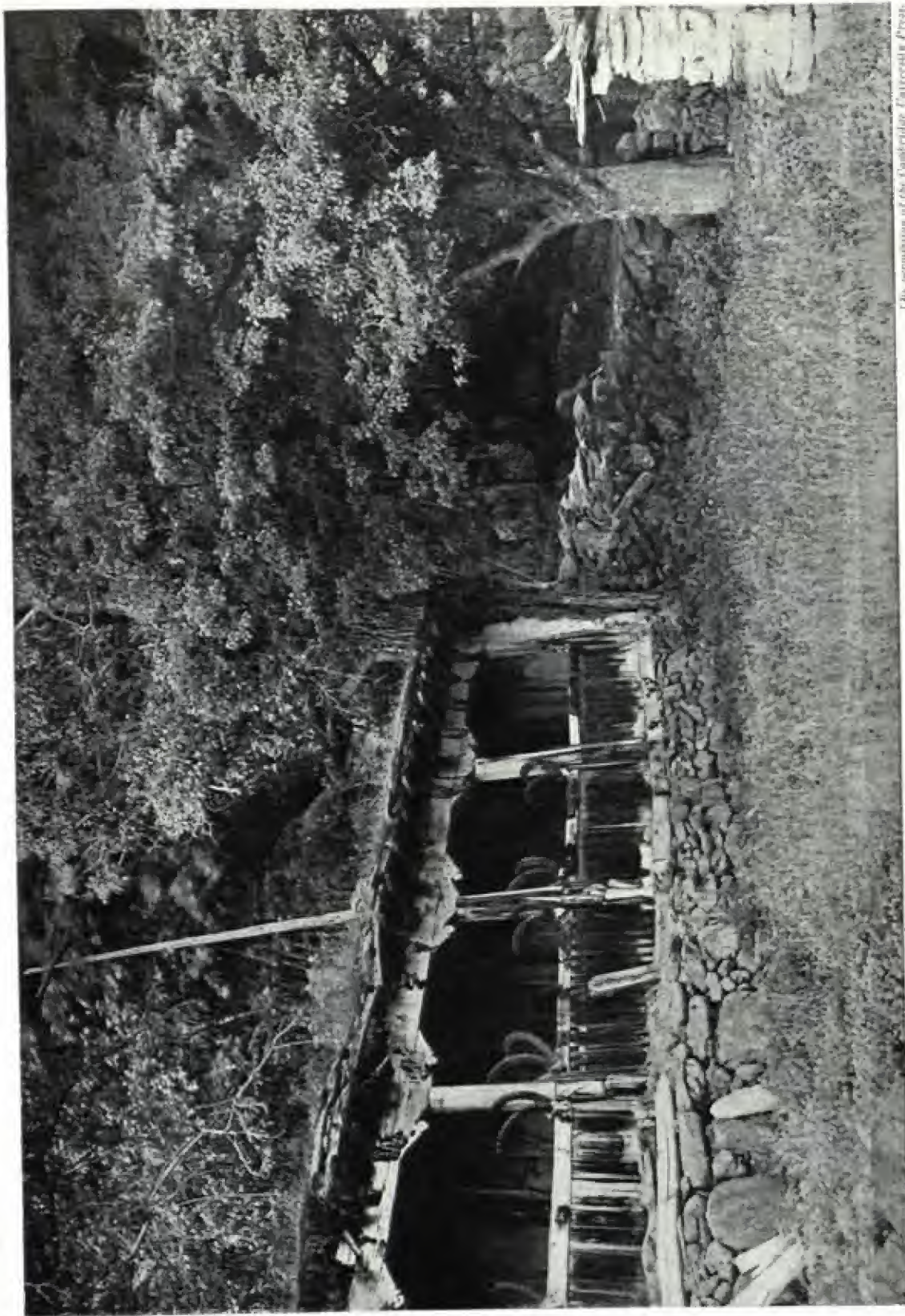


[Phot. 11.]

[Annette M. B. Moulton]

PRAYER-TIME.

At prayer-time crowds of white-turbaned Sarts are to be seen sitting on the ground. The Sarts are the strictest Muhammadans in the world.



From "The Land of Tibetana."

THE MAZAR AT GHORIF.

This mazar, a holy grave combined with a prayer house, is quaintly decorated with ibex horns. The horn is the symbol of masculinity (hence an object of adoration for barren women), and subsequently of greatness, power and sanctity. From the mast hangs a yak's tail.

[Up permission of the Cambridge University Press.]

the Turkoman towns of Askhabad and Merv. The Turkomans live in tents, made by hanging thick felt over a framework of willow withies. The interiors are often hung with their famous saddle-bags and with valuable prayer-carpets, which give them a very cosy appearance.

The distinctive article of dress worn by the Turkoman, by which you can always distinguish him from his nomadic cousin the Kirgiz, is his tall, shaggy, black sheep's-wool cap, shaped like our English busby. When he doffs this fierce-looking cap and displays his closely-shorn head one seems to behold the metamorphosis of a wolf into a lamb, so startling is the effect produced. As with the Kirgiz, the Turkoman women go unveiled. They wear the most massive jewellery I have ever seen, such as heavy breastplates studded with agates, and massive thumb-rings; when decked out, they appear to be covered with silver. In fact, their husbands' money is invested in these silver ornaments and in the massive silver amulets, containing verses from the Koran with little silver bells attached which tinkle at every movement of the wearer. Examining the silver bracelets for sale in the bazaar, I found them heavy even to lift, and so deep that they would cover half a woman's forearm. The necklaces reminded me of large dog-collars.

The Turkomans are much addicted to wrestling-matches. The onlookers form a wide circle and stand four and five deep to watch the players. Shouts applaud every barefooted hero who succeeds in tripping up his opponent and bringing him roughly to the ground. Each wrestler places one hand on his opponent's shoulder and one on his hip. The struggle begins with a slow, deliberate pressure, and scarcely any other movement; this exhibition of quiet force is the most impressive part of the proceedings. Bright silk handkerchiefs are handed to the victors by an umpire, who keeps order, stick in hand.



GAMES AT A FESTIVAL.

In Turkestan at a festival the Sarts and Kirgiz often take part in a game not unlike polo with a sheep-skin instead of a ball. There are a great number of players on each side.



Photo by]

[C. A. Hornstein.

INTERIOR OF A BEDAWY TENT.

The coffee-maker, after roasting the berries, pounds them in a wooden mortar with the rhythmic movements of the pestle clicking against the sides in an entertaining manner.

CHAPTER XXIII

ASIA MINOR, PALESTINE AND SYRIA. By G. ROBINSON LEES,
B.A., F.R.G.S.

THE population of this country is divided for political purposes by Turkish government officials into three classes, according to their religion—Muhammadans, Christians and Jews. There are differences in every class; they arise from race and residence. While Turk, Turcoman, Kurd, Circassian and Metawilch have certain characteristics peculiar to their race, religion amongst many of them is merely a nominal adherence to the principles of Islam. Some profess a corrupt form of Muhammadanism, others are strong in the faith, and wherever it is seen in practice it is reflected in their manners and customs. It is less apparent in the habits of the more primitive people of Palestine and Syria, and in some it is imperceptible. Yesidis are not reckoned in any class, and Druses also occupy an isolated position. It is not easy to express with precision the position occupied by the members of the various Christian bodies. Their names in some cases represent their religion, in some their race as well; in others no distinctive name can be applied which will adequately describe their position either as regards race or creed. The Armenian name is good for both church and race. The Syrian will answer for either church and race, or both. It depends on the person, and Maronite only refers to creed, and not to race. There are members of the Greek, Latin and Anglican

churches in various parts of the country. Amongst all native Christians there is a similarity of custom, more picturesque, perhaps, in those who are uneducated, and less noticeable in those who have been under European influence. The Jews are recognized in a general class; they have also particular marks of difference, and these refer to the circumstances under which they have lived and the condition of life in which they have been reared. The inhabitants of the country dwell in cities, towns, villages and tents, and the situation of their homes exercises an influence on their ways of life and to a large extent regulates their habits. In the towns Moslem women are kept in seclusion, and closely veiled when they appear in the streets; a white sheet covers the person and a small veil the face of the native women whose husbands have no official connection with the



[By the courtesy of]

A WELL IN THE DESERT.

[Sir Mark Sykes, M.P.]

A leather bucket is carried for watering horses, the well being deep. Its situation is known only to the inhabitants of the wilderness and would not be easily discovered by strangers.

government and occupy a very unimportant place in the social life of the city. This is also the outdoor costume of native Christian women. Those who belong to a higher rank, and the official class, wear a coloured garment instead of the white *izar*. Outside the towns the veil is worn over the head and the face is exposed. In some districts a crown of coins is seen beneath the veil, and a married woman of Bethlehem has on her head a monumental and ornamental cap, hard and heavy.

All the natives of the country, whatever may be their race or creed, can be readily distinguished by anyone familiar with their costumes; even details of dress are sometimes significant. The Askenazim Jew wears on the Sabbath a *strummel*, a round velvet cap with a fur border; the Sephardim a turban with a black *leffy* wound round his turboosh or fez. A Muhammadan dressed almost like him has a white *leffy* instead of black, and a reputed descendant of Muhammad one of green. A religious Druse also wears a white *leffy* for his turban, with a portion hanging down



[Photo by]

[Bonghi,

SYRIAN WOMEN.

The outdoor costume of Moslem women whose home is in a city. The sheet, *isâr*, is gaily coloured and made of silk for the wives of rich Turkish officials. Christian women and poor Moslems wear a white *isâr*. The difference of creed is shown by the fold in front. The face is always covered with the *manteel*, a light gauze veil.



[Photomontage]

THE GREAT WHEEL AT TEKBIT.

[R. Campbell Thompson.]

This is a primitive form of toy-wheel on the River Tigris. Small boys sit in the cradles of the machine, which is turned by manual power.

every village home. Amongst the Moslems it is awaited with serious and solemn anticipation. When the birth is hourly approaching, the father leaves his dwelling, after asking a friend to wait and bring him the news. If the infant is a boy he runs down the hill with the greatest glee, waving his arms and shouting at the top of his voice: "*Bschara, Bschara!*" i.e., "Good tidings, good tidings!"

his back. In Asia Minor baggy trousers are worn; in the south the citizens wear something like them, of better material; but in the country, instead of trousers there is a white inner garment and an outer mantle, generally brown or brown and white, with a turban or a shawl for the head, kept in its place by a fillet of goat's hair. The inner garment of the Bedouin has long pointed sleeves, that worn by Fellaheen short sleeves.

CUSTOMS RELATING TO BIRTH

THE birth of a child is an important event in every village home. Amongst the Moslems it is awaited with serious and solemn anticipation. When the birth is hourly approaching, the father leaves his dwelling, after asking a friend to wait and bring him the news. If the infant is a boy he runs down the hill with the greatest glee, waving his arms and shouting at the top of his voice: "*Bschara, Bschara!*" i.e., "Good tidings, good tidings!" The anxiety of the father is soon dispelled; he sees and hears his friend, and hurries home to name the child. The babe is immediately rubbed all over with salt, smeared with olive oil, and wrapped in swaddling clothes. After seven days the child is unfastened, washed with fresh oil, rubbed again with salt, then bound up once more in the swaddling clothes. This continues for forty days; the child is then relieved of its infantile clothing and dressed in the ordinary garments of its parents, according to the sex. The father makes a feast for



[By permission of]

A CAMEL FIGHT.

[George Newman Ltd.]

The animals are carefully muzzled and then excited by their respective owners to the beating of drums and the drone of a bagpipe. The equipment of the camel forms a part of the stakes.

his friends, who are all expected to bring presents. Every man, according to his means, will offer a sum of money, in some districts, for the benefit of the child, which in true Eastern fashion the father, who is also the collector, will appropriate for his own use. In many places the offerings are in kind, and should be something living.

If a girl is born there are no good tidings. The messenger walks in a disconsolate manner down the hill, and the father knows there is a catastrophe at home. The disappointing intelligence is broken gently to the sorrowing parent by a reference to the time when the innocent cause of his grief will have established a claim on his regard. "Blessed be the bride" are words of hope. But the father refuses to be comforted, and usually accompanies his reply, "God bless thee," with an offer of the girl, which is not always an empty compliment. If it meets with approval he answers, "I accept." A sacrifice is then brought to ratify the betrothal, and the long waiting for the wedding begins. But if the messenger declines, he simply says, "Thank you," and changes the subject.

A girl is of little account until she is old enough to be married. The father then takes an interest in her appearance and estimates her value; he considers himself a man of property, and is even able to obtain credit from the trader who supplies him with sugar, rice and coffee, on account of his possessions. If he has three daughters he can reckon himself worth from forty pounds to one hundred pounds, according to their age and attractions.

But in spite of their intrinsic value, he will not count them in the number of his children when enumerating the members of his family. They are only girls after all, and will eventually leave their parental roof for the home of another man, to perpetuate the name of his family and add new honour to his clan.

On the birth of his firstborn son the father assumes a position of considerable importance and



By the courtesy of

[The Rev. S. M. Zuercher, F.R.G.S.]

AN OMAN WOMAN FROM MUSCAT.

The decoration for the face is the method adopted to prevent exposure by Moslem women, who have a great regard for a modest appearance. The brooch, necklace and casket are made of silver; the casket usually contains a charm.

a new name. He is no longer known by the appellation that has hitherto distinguished him, but by that of his son. In future he will be "Abou Abdallah" (if the latter is the name of the boy), *i.e.*, "the Father of Abdallah."

In the desert, where man lives by his sword, the family must depend on him for its precarious existence. It is the man that controls its destiny, that upholds its honour, gives it a name, and maintains its right to fill a place in the history of the race.

This arrangement is according to the exigencies of life, and is found amongst all the nomads of the near East and the turbulent people who inhabit the hills and valleys beyond the reach of the Turkish arm of authority. When a boy is born, friends offer their congratulations and bring various presents according to their means. The gift of a sheep or a goat is the most acceptable form of



By the courtesy of

[Sir James Spence, M.P.]

THE TOMB OF A "HOLY MAN."

These tombs are venerated by the people of the surrounding country, and the stones on the top represent their devotion to the spirit of the man lying below, and indicate the vows they have made.

their offering, and none but the poorest family would think of anything else; even they will not fail to make the customary oblation and show their respect for the dignity conferred on the mother of a man child; some addition to the food of the household in the shape of grain or lentils, or any other article of diet that sustains life, they will substitute for the life they cannot afford to give.

The father sacrifices a sheep or a goat if the child is a boy, as a thankful acknowledgment to Allah for the blessing received; and associated with this gratitude there is a lurking fear of future loss; his sacrifice, therefore, partakes more of the idea of substitution than a simple display of pleasure. It is a life for a life, and in this way he hopes for the welfare of his son.

The desire for children is very strong in the hearts of the women. They dread the derisive laugh and the finger of scorn pointed at the "childless one," and resort to various means which they believe will assist them in the fulfilment of their hopes. Shrines are visited and wise women are



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[Underwood & Underwood]

KILLING THE FATTED CALF.

A fatted calf is sometimes killed on the return of a relative from a journey. Only a rich man could afford a calf. The victim is usually a lamb. When it is slain a feast is made, and friends as well as members of the family are invited. It is often used as an opportunity for making peace, a sign of reconciliation between neighbours who have been estranged by a deed of violence.



Photo by]

A WEDDING PROCESSION.

[The American Colony, Jerusalem.

The bride is being conveyed, closely veiled, from her home to the bridegroom's house, amidst great rejoicing, on the morning of the nuptial day. Friends and relations surround the animal on which she rides and the village band follows.

consulted. The most important shrine is Neby Daud, *i.e.*, the Prophet David, meaning the place of the prophet, for here is the Wely, the so-called tomb of David, a Moslem shrine visited annually by a large number of people. Every woman believes that the "Prophet" David will intercede on behalf of all who wish for children. They pray to God through him, and think if they make a vow and keep it he can obtain for them their heart's desire. A votive offering is generally indicated by a piece of cloth; it is made by the sacrifice of a lamb, which is slain by a holy man and its flesh distributed amongst the poor.

Sometimes a lamb is taken by one man to show respect and devotion to another on the birth of a child. This custom—called "Kawad," a word derived from the *leading* of the sacrificial lamb—is not looked upon as a religious ceremony, though it usually ends in a feast, and may be the fulfilment of a vow or pledge. It is often used as an opportunity for making peace, a sign of reconciliation between neighbours and friends whose relations have been strained by strife and bloodshed; and often other motives of personal interest are attached, for the one that "leads" the sacrifice expects a reward, which, according to custom, must be a garment.

MARRIAGE CUSTOMS

THESE vary according to the religious belief of the contracting parties, but in almost all cases the dowry is the most important factor in the negotiations which precede the nuptial ceremony. Amongst the Jews it is paid by the parents of the bride, and becomes a serious impediment to subsequent divorce. The laws regulating marriage are made by the Rabbis, and will depend in a great measure on the state of civilization that has been reached by their people. Amongst the

more ignorant of the lower orders at the time the marriage contract is signed a paper of divorce may be obtained, and for the two together discount is allowed. The possession of this paper will enable the husband to maintain his authority over his wife and cause her to submit more willingly to his rule. If a man is disappointed in his wife he may even exercise his power to get rid of her for a badly cooked dinner. He gives her the paper bought from the Rabbi and tells her to go. But the divorce will not be complete without the return of the dowry, unless the wife is guilty of a misdemeanour which brings dishonour upon the union.

It is a sin for a young man to remain unmarried, and poverty is no excuse when the dowry is furnished by the bride. It is a disgrace to the family for a daughter to be unmarried, and an indigent widow will appeal for contributions towards the dowry of her daughter.

On the day appointed for the betrothal the bride and bridegroom meet together with their parents, friends, sometimes a Rabbi, and the scribe who has to prepare the marriage contract. When this is ready the fathers shake hands in the presence of witnesses who are not related to them. The contracting parties are then asked if they consent to the arrangements. If they answer in the affirmative, the bridegroom takes a glass filled with wine and says: "Blessed be Thou, O Lord, King of the World, who hast sanctified us with Thy commandments." After this solemn declaration he drinks a little wine and gives the glass to the bride. Earthen pots are brought in, or a glass, and thrown on the floor and broken, while the guests cry "Good luck!" This signifies that as the pieces can never be put together again the approaching union must never be dissolved. The more numerous the fragments and the greater will be the happiness and prosperity of the married pair. The betrothed couple then receive from their parents two of the broken pieces. Amongst some of



From stereo copyright by

A VILLAGE WEDDING.

[Underwood & Underwood.]

The bridegroom at a village wedding and the master of the ceremonies, the governor of the feast, holding a sword in his right hand. The circle of young men are clapping their hands—a form of rejoicing and an accompaniment of their dancing.

the Jews they are expected to be preserved with care until one of them dies, when the survivor will place them on the eyes of the deceased partner. Presents are exchanged and a feast follows. For eight days before the concluding ceremony neither of the betrothed couple must leave their homes through fear of being bewitched.

The marriage is often celebrated in the hall of a house. On the morning of the wedding-day the bridegroom is taken by his friends to the synagogue, where the first part of the book of

Genesis is read. In the afternoon or evening the bride and bridegroom assemble with their parents, relations and guests for the ceremony; the contract must then be produced. After the bride and bridegroom have been placed side by side the guests throw corn over them from a dish held by the bride's parents, saying at the same time, "Be fruitful and multiply: peace be unto you." They are then put under a canopy, a square covering adorned with fringes and supported by four poles held by the guests. The bride is led three times round the bridegroom; then he holds her hand and conducts her round the canopy, while the guests or intimate friends throw corn over them as they repeat: "Be fruitful and multiply."

The officiating minister takes their hands, joins them together, and covers their heads with a veil or shawl. Immediately afterwards he holds a glass of the bride and bridegroom. The bridegroom turns to face the bride, offers the wedding-ring to the Rabbi to be tested by independent witnesses, and if good gold, it is handed back to him, and he places it on the index finger of the bride and says: "Behold through this ring thou art married to me according to the law of Moses and Israel." The marriage contract is then read, the final benediction pronounced, wine drunk and the glass broken. Musicians are hired, and the evening is spent with music and dancing. On the wedding-ring, which is usually in the form of a hand, are generally engraved



Photo 191.

[The Sword-Dance at a Wedding, Jerusalem.]

THE SWORD-DANCE AT A WEDDING.

The drums at the side of the man holding aloft a sword in each hand beat time for him. Their noise is also useful to help the clashing swords to drive away all evil spirits from the future life of the bride and bridegroom and entertain the spectators at the same time.

wine, pronounces the marriage blessing, and offers some of the wine to the bride and bridegroom. The bridegroom turns to face the bride, offers the wedding-ring to the Rabbi to be tested by independent witnesses, and if good gold, it is handed back to him, and he places it on the index finger of the bride and says: "Behold through this ring thou art married to me according to the law of Moses and Israel." The marriage contract is then read, the final benediction pronounced, wine drunk and the glass broken. Musicians are hired, and the evening is spent with music and dancing. On the wedding-ring, which is usually in the form of a hand, are generally engraved



[Photo 89]

[189/19]

THE TANTOOR.

This peculiar ornament, the *tantoor*, is the distinguishing sign of the Druze matron. It is placed on her head by the bridegroom on their wedding-day, and until recently was not laid aside again, not even at night. The mode of wearing it is subject to endless variations, and these diversities afford as many distinctive marks by which a Druze may know the district or faction to which the husband of the wearer belongs.



By the courtesy of

A BOY WITH A CROSSBOW.

(Sir Mark Sykes, M.P.)

The crossbow is no longer an instrument of war, but is only used for shooting birds by boys and youths in the north of Syria. It is the product of native talent and not a very effective weapon.

dowry by instalments, which will terminate when the bride is fourteen years of age. The writer had a manservant who paid in this way three shillings and fourpence per month. He commenced when the child was six years of age, and at one period he was in terror lest the father should succumb to a severe illness, as he then would have had to begin again and pay the brother, who would possess the power of disposal of his sister's hand in marriage.

After the betrothal, a week before the nuptial day, the festive proceedings begin. Night after night friends and relations assemble on the village threshing-floor or in the courtyard of the home, and entertain one another with riddles or dancing, chiefly the latter. Men and women join in the "bear dance." It is represented by a man, who poses as a bear in the middle of a semicircle of women. He makes a guttural noise like a loud grunt while the band plays, and as a village band

the words "Good luck" in Hebrew.

Amongst the Moslem peasants all marry young, and as every girl knows she will one day become a bride, as soon as she can sew she prepares for the great occasion a garment of needlework. There is no fixed time; marriage depends on means, not age. Poor men cannot afford to marry young, although there is a prospect of overcoming the obstacle raised by poverty. If a youth has a sister, he can exchange her for another man's sister, and both weddings take place on the same day with one feast. The most important part of the marriage proposal is the sum offered as dowry. Amongst the poorest class this is really the price paid for the girl, which her father greedily appropriates without the least consideration for provision or propriety, rejoicing in the discovery that a girl is of some use and value.

It sometimes happens that a man cannot raise a large sum of money; his position will not admit of saving, or perhaps he desires to espouse the young daughter of a friend, one too young for marriage.

He then agrees to pay the

consists chiefly of drums, because they make the most noise, he has to grunt as loud as possible, keeping time with his feet in a forward movement towards the women, who clap their hands to the rhythmic sound of the drums and answer his grunts with a shrill noise, thus pretending to keep the bear away from the village and prevent its capture of the girl bride.

The sword-dance is for men, who follow somewhat similar antics, with addition of various ridiculous attitudes and clashing swords to frighten away the evil spirits which are supposed to injure the bride and bridegroom. (See illustration on page 602.)

Many invitations are sent for the wedding, according to the rank of the bridegroom. At one marriage feast one hundred and sixty-two sheep were killed and eaten at supper. On the morning of the great day the bride is fetched from her father's house by a large number of the young men, accompanied by the band. She is placed on a camel or a horse, covered with a veil and decked out for the occasion. Slowly the cavalcade winds round the hill on which the village stands; guns are fired, and these, with the beating of the drums and the shouts of the multitude, form part of the festival. (See illustration on page 600.)

The crowd conducts her to the bridegroom's house to await his coming. There with her female relations and friends she spends the day, while the bridegroom and the guests indulge in various manly exercises and sports. Towards evening the feast is ready and all the guests prepare for an unusual amount of food. The bridegroom occupies a raised position overlooking the company, and the governor of the feast, the master of the ceremonies, continues to devote himself with assistants to the comfort of the guests. When the food has been consumed and no man appears able to eat any more, the presents are collected. Everyone invited to the wedding is expected to bring a present, which is always in cash. To stimulate the generosity of the givers, as each present is received the attendant calls out his name in a loud voice and a much



By the courtesy of

[Sir Mark Sykes, M.P.]

A MAN WITH A FLATTENED HEAD.

This custom is the peculiar fancy of some of the women, who wrap the infant in swaddling clothes. The head is bound at the same time to produce a more perfect shape.

larger sum than the amount of the present, and invokes a number of blessings on his family. When all the presents have been collected, the governor of the feast informs the bridegroom. He rises to his feet and walks towards his home. As soon as he stands the drums are beaten and guns are fired to proclaim his coming, and the waiting maidens leave his house with their lamps burning. As lamps are not used in a village home for the purpose of illumination, it is necessary for all who assemble to bring their own, with oil to replenish them, as they do not know when the bridegroom will appear. That depends on the number of his guests. The house would be too dark for enjoyment without additional light. The dim shining of the lamp, a small pottery vessel like a

toy saucer with a nozzle for the wick, in a peasant's cottage, is his method of showing to anyone outside his house, when the sun has set and all is dark without, there is life within. The solitary lamp burns until the oil is exhausted, while he sleeps. The interior of the house at night is for rest. All festivals are conducted in the open air until it is too dark to see, and then all seek repose. The exception is the wedding, when lanterns are used for the company on the threshing-floor or in the courtyard, and lamps for those inside the house. Every guest at a wedding is expected to be suitably attired. It is the time for all to display their best clothes and for the women to wear their few poor jewels.

The Druses are content with one wife, and their matrimonial alliances are confined to their own race. The young men usually marry at the age of eighteen and the girls at fourteen. Three days before the one fixed



[Photo by]

[The American Colony, Jerusalem.]

BEDOUINS SALUTING IN THE DESERT.

The courtesy of these people is very elaborate, its expressions numerous and suited to a meeting away from home as well as in the tent. The hand is usually shaken and held until they separate. Falling on each other's neck and kissing is a form of endearment shown by relatives or intimate friends after a gracious movement of the hands.

for the celebration of the marriage the bridegroom, with a retinue of young men about his own age, all fully armed, proceeds formally to demand his bride at the hand of her father, who awaits the party on the threshold of his dwelling, equally well armed, and there gives his final sanction to the conditions of the contract. The dowry is fixed and is settled on the bride. She appears for a moment closely veiled, surrounded by female relations and in charge of her mother, who guarantees the unblemished honour of her daughter. The young man then asks the bride if she will marry him, and she replies, "I accept you," and offers him the *khanjar*, a handsome Syrian dagger wrapped in a *kuffiyeh*, a large handkerchief worked in wool with her own hands, as a token of the protection she expects from her husband; it is also the instrument destined to



Photo by]

[The American Colony, Jerusalem.

THE WASHING OF THE FEET.

The Washing of the Feet is a spectacular play performed in the courtyard of the Church of the Holy Sepulchre, Jerusalem. The Greek Patriarch washes the feet of twelve Bishops before a great assembly of pilgrims and residents in the Holy City. It forms one of the representations of Holy Week to impress the Christians with the details of the Passion of our Lord.



Photo by]

[The American Colony, Jerusalem.

PALM SUNDAY IN JERUSALEM.

The courtyard of the Church of the Holy Sepulchre is continuously filled by the people who have taken part in the procession within the church, where the palms have been blessed, as shown in the above picture.

expiate her guilt if she has trifled with her maiden honour, or if she ever violates her marriage vow, or even fails in her duty as an obedient and dutiful wife. All parties then enter the house; the bride afterwards goes to the bath, where she spends the day with her companions; the young men mount their horses and enjoy their favourite games, while their elders remain smoking and drinking coffee in the house of the bride's father.

On the night of the wedding the women conduct the bridegroom to the nuptial chamber, where the bride awaits him covered from head to foot with a red veil spangled with gold; removing this, he presents her with the *tantoor*, and places it on her head, where it remains for the rest of her life. The moment the veil is uplifted the attendants run out of the room

screaming in curious gurgling tones into their own apartment, where they continue their discordant music for hours.

The men, in another room or open courtyard, perform the sword-dance in various ludicrous attitudes, slashing their swords and knives to drive away the *Jan* and all evil spirits from the future of the newly-married pair. Every Druse has absolute power over his wife and may divorce her with a word; but he rarely takes advantage of his position, and divorces are very infrequent, seldom occurring without any grave cause. The woman who is convicted of conjugal infidelity is invariably punished with death, not by her husband—he sends her to her parents with the dagger she gave him when they married—but by her relations themselves; her guilt reflects shame on them, not on him, for according to the Druses "dishonour follows the line of blood." The death penalty is rarely inflicted, because their customs are becoming less rigid. The *tantoor* is still often used for the marriage ceremony, but it is becoming less frequently worn afterwards.

The *tantoor* is a tube of silver, sometimes even tin, according to the wealth of the wearer, measuring in size from a diameter of an inch and a half at the smaller extremity to three inches at the other end, where it terminates like the mouth of a trumpet (see illustration on page 603). This ornament is the peculiar and distinguishing sign of the matron. Maidens are never allowed

to wear the honoured emblem, with certain rare exceptions in favour of those belonging to important families; and these privileged girls wear their horns in a way that no native can mistake them for married women. The broad end of the *lantoor* is fixed to a pad on the top of the head by two silk cords, which after being wound round the head hang behind nearly to the ground, terminating in large tassels which among the better classes are capped with silver. The narrow end commonly projects over the forehead at an angle of forty-five degrees, like the horn of an unicorn, and in this position it might indeed serve as a weapon of defence. The mode of wearing it is subject to endless variations, and these diversities afford as many distinctive marks by which a person familiar with the country and its customs can immediately determine to which district or faction belongs the husband of any woman he meets. This singular ornament is not even laid aside at night, its inconvenience being a matter of arrangement; but it is fast disappearing, and is seldom seen except as a relic of the past in the homes of Druse women for use at the marriage ceremony.

RELIGIOUS CUSTOMS AND CEREMONIES

MANY customs have survived the changes of centuries, the authority of governments, and the influence of religion; others retain only a faint resemblance of the past; but religion has been the most potent factor in determining the ways of life. All who submit to its rule change according to its precepts; if not always in their inward spirit, certainly in some outward form.



From "Village Life in Palestine."

[By G. Robinson Lutz.]

THE SAMARITAN PASSOVER

The Samaritan Passover on Mount Gerizim is still kept according to the manner recorded in Exodus xii. This illustration represents the tents of the Samaritans, where they spend the time required for the Passover ceremony on the mountain above their homes in the city of Nablus.

All people in Asia Minor, Palestine and Syria turn to Jerusalem as a centre of their worship. It is the holy city of Christians, Jews and Muhammadans; its native name "*El Kudo*," i.e., "The Holy," indicates the estimation in which it is held, and there religion is the predominant feature of the multitudes who assemble within its walls from every part of the country. The ceremonies associated with their faith attract crowds of pilgrims, who join in the ostentatious display of their feelings towards the various religious observances.

The Wailing Place of the Jews has drawn for centuries thousands of these devout people to weep over the stones of their lost inheritance (see illustration on page 615). All, however, do not



Photo by

[The American Colony, Jerusalem.]

A CHRISTMAS PROCESSION IN BETHLEHEM.

The members of the Latin community are seen returning to the Church of the Nativity. This season is marked by unusual crowds who throng the church and fill the streets, and its celebration is attended by all the notable ecclesiastics in the country.

meet in sorrow. There are occasions of rejoicing. Purim, the festival kept in commemoration of the discomfiture of Haman and the advancement of Mordecai, is a delightful time. Children also enjoy themselves at this feast, as all kinds of sweetmeats are made in the shape of shoes, slippers and hats, and distributed among them. And when the Book of Esther is read in the synagogue, and the congregation hear the name of Haman, they stamp with their feet and shout, "Let his name be blotted out," the children outside shake the rattles provided by their parents, and knock against the wall with wooden hammers. The only feast they keep in anything like its primitive simplicity is the "Feast of Tabernacles," when booths made of reeds and branches of trees are erected on the roofs of their houses, balconies, and even in gardens, and decorated with fruit, according to the directions given in Neh. viii. 16. (See illustration on page 613.)



Photo by]

[Ed. Robinson Eric.

THE ECCE HOMO ARCH.

The Ecce Homo Arch at the commencement of the Via Dolorosa, Jerusalem, is over the site where Pilate stood when he showed the Lord Jesus to the multitude and said, "Behold the Man." It was built after that time, but it represents the place. And from this spot every year thousands of pilgrims walk to the Church of the Holy Sepulchre, stopping at various stages called the "Stations of the Cross," which represent what might have happened when Christ walked to Calvary.



Photo 69]

[The American Colony, Jerusalem

BOKHARA JEWS AT THE FEAST OF TABERNACLES.

The interior of a booth at the Feast of Tabernacles in Jerusalem similar to all that are erected by the Jews to celebrate this feast. The picture shows a family gathered for the repast which forms the chief part of the commemoration.

The Sakhrah, the great rock under the Dome, known by the name familiar to Europeans as the Mosque of Omar, but to residents in the East as the Dome of the Rock, is the centre of attraction to Muhammadans. All are enjoined to visit this rock and walk round it three times; they are then assured that their prayers will be answered. According to Moslem legend, it is the first part of the world that was created, the rest of the earth being added to it. It is said that Muhammad met here all his predecessors in the Prophetic office and from thence went to heaven. The rock followed him, but was arrested on its journey by the Angel Gabriel eighteen miles away from the earth. It is now balanced in mid-air, and if a listener to the tale of the attendant expresses his incredulity, he is immediately taken to the cave below, where the guide will stamp his foot to prove his assertion. Should the question be asked why there is the pavement to hide the view, he will be informed that it was necessary to prevent the women from gossiping with the spirits of the departed who are all buried beneath. On this rock the Angel Israfil will blow the last trumpet on the Judgment Day. According to tradition, the rock was a threshing-floor owned by two brothers (see 2 Sam. xxiv. 24). When the division of corn had been made the brethren slept in turn with the produce of their fields. While the elder watched he reasoned thus: "After such a plentiful harvest I am indeed rich, having not only wife and children, but more than sufficient corn to supply their needs, whereas my brother has neither wife nor child to cheer his loneliness. I must make it up for him in some other way. At least I can give him a bigger share of corn." He then removed a quantity from his own heap to that of his sleeping brother. When the younger awoke soon after and looked at his corn, he said to himself: "What shall I do with all this wheat? I have no one to help me to eat it, and there is more than enough for me. My brother has a wife and family, and therefore ought to have a larger share, but if I suggested it he would refuse. I will give him some of mine

now." In the morning both were surprised to see their corn as they had left it the night before. And as they were gazing in astonishment at their equal shares, a prophet appeared, who told them what had passed in the night, and that God, who was aware of their kindly brotherly feeling, had decided to make their threshing-floor the place of prayer for all the world.

The great Muhammadan festival is the Neby Musa procession, which attracts crowds of people from all parts of the country in the firm belief that the tomb of Moses was discovered by the Arabs, and is now the object of their annual pilgrimage.

The Sheikhs of the Haram, the Pasha, and all important Muhammadans, with the banners which have been to Mecca, walk in procession from the Dome of the Rock, followed by a military band and a vast concourse of people, on their way to Neby Musa in the Jordan Valley. The enthusiasm of the populace is aroused, and multitudes assemble to witness the gay scene. (See illustration on page 616.)

Christian festivals are naturally associated with the Church of the Holy Sepulchre, where there were originally only two holy places: the place of crucifixion and the place of resurrection. Since these were covered by the church, additional holy places have been made to represent the details connected with the great tragedy of Calvary, the death of our Lord Jesus Christ. Many people regard them as real, but this was not the intention of those in charge. Under the rock where two altars mark the site of Calvary is a shrine known as the tomb of Adam. Its position is due to the symbolical teaching of Scripture by the Greek Church. The words in St. Paul's epistle to the Corinthians, "As in Adam all die, even so in Christ shall all be made alive," have been interpreted



Photo by

[G. Robinson 1898.]

THE FEAST OF TABERNACLES.

A tabernacle, or booth, built on a house-top of branches of trees and palms and decorated with corn to show the fruits of the earth and their ingathering. Every family has its tabernacle, and entertains its various members very liberally.

by symbol to illustrate a more concrete form of this glorious statement, after this manner: When the Cross was raised aloft it rested on the tomb of Adam, and the blood which flowed from the Saviour's side trickled over his bones, and he rose from the dead; hence the tomb of Adam under the site of the Crucifixion.

When pilgrims follow the steps of Christ on the way to Calvary, they begin in the Via Dolorosa, where Pilate is said to have stood when he uttered the words, "Behold the Man" (see illustration on page 611). The arch above the street is now known as "Ecce Homo Arch"; it was built after his day, but that does not prevent devout men and women from walking in procession down the street, and along other streets, and stopping at various stages where for several hundred years have been represented the "Stations of the Cross," to show what might have happened on that way of



[Photo by]

RUSSIAN PILGRIMS AT ABRAHAM'S OAK, HEBRON.

[The American Colony, Jerusalem.]

This tree is one of the oldest in the country, and is reputed to be the tree under which the Patriarch dwelt on the plain of Mamre. It is a "holy place" which is visited by the pilgrims and venerated by the inhabitants of the country.

sorrow. The termination of the route is the Church of the Holy Sepulchre, where, in addition to the scenes represented by shrine and altar within, there are spectacular plays without. The most imposing is the Washing of the Feet, when the Greek Patriarch washes the feet of twelve Bishops to show the act of our Lord. Palm Sunday has its processions and a magnificent display of palm-branches (see illustrations on pages 607 and 608). At the Greek Easter the festival of the Holy Fire attracts the largest number of pilgrims, who must as a necessary act in their pilgrimage light a candle at the holy flame. The scene within the church is beyond reasonable description. Admission to the galleries round the interior of the Dome can be easily obtained through the different consuls, each of whom has a box allotted to him, and then, like the Romans of old who gazed on the combats in the arena, the spectators may watch the excited movements of the crowd below.

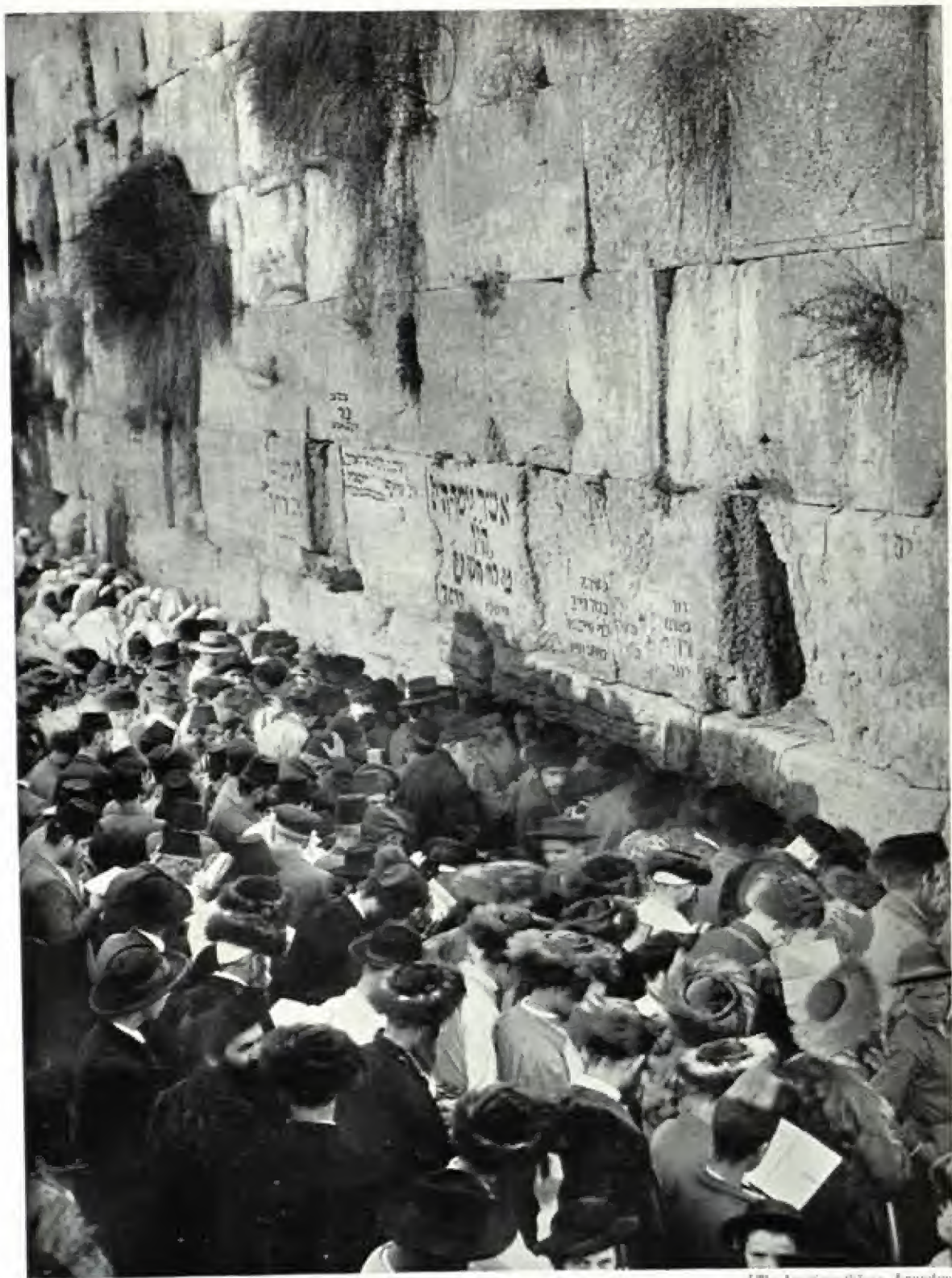


Photo by]

[The American Colony, Jerusalem.

THE WAILING PLACE OF THE JEWS.

The Wailing Place of the Jews, Jerusalem, where for many centuries pious Jews have wept over the stones of their lost inheritance. The lower courses of this sixty-foot wall are the work of the masons of Herod the King. On all the days of the week Jews may be found at their devotions on this spot. It is, however, on Friday afternoons and on the eve of a fast or feast day, as shown in the picture, that they assemble here in great numbers.



Photo by]

[H. Robinson Lett.

THE NEBY MUSA PROCESSION.

The Neby Musa procession, with the sacred banners that have been to Mecca, is here passing the Garden of Gethsemane on its way to the reputed tomb of Moses, near the Dead Sea.

Pilgrims anxious to light their candles seek their places hours and even days before the event. A strong guard of Moslem soldiers, with rifles and side-arms, are early placed in the church, while another company from the garrison is stationed in the courtyard of the entrance, and a third is kept in reserve in the nearest barracks. Every precaution is thus taken by the city authorities to quell any disturbance that may possibly arise from a provocative company of religious antagonists. Before noon the church is full of a motley crowd. They are quiet at first, until the weariness of waiting excites the hostile visitors and, to beguile the time, they crack coarse jokes, while the native Greek Christians chant the following words:

This is the tomb of our Lord,
The seventh day is the fire and our Feast,
And this is the tomb of our Lord.

Many are in this way worked into a frenzy, and the surging crowd rises and falls like the waves of the sea. When the dignitaries of the church appear, all gorgeously arrayed in their vestments of silver and gold, the confused mass of people is pushed back to open a space wide enough for the procession to march round the tomb. After this has been done three times amidst the wildest enthusiasm, the Patriarch enters the Holy Sepulchre, and a torch soon issues from the hole in the side. It is instantly grasped by a stalwart man waiting to carry it to Bethlehem. In his endeavours to reach the door on the shoulders of friends a scene of the greatest confusion arises. Flame after flame bursts from the tomb, and a forest of arms mingled with fire and smoke creates a spectacle which baffles description. Gradually portions of the crowd leave the church with candles burning and heartfelt rejoicing.

THE SAMARITAN PASSOVER

THE Samaritans, the oldest and smallest sect in the world, numbering less than two hundred, live in Nablus, a city in Central Palestine, and still worship after the manner of their forefathers on their holy mountain, Mount Gerizim, which overlooks their home. The Passover ceremony is the most interesting of all their rites, and is conducted on the plan set forth in Exodus xii.

Their tents are pitched as near as possible in two lines; the oblong tent of the tabernacle, being the most important, is fixed close to the place of sacrifice, which is next to that of the high priest. On the evening of the ninth day of their sojourn in the holy place, and the fifteenth of the month Nisan, the men having already prepared the lambs for sacrifice by care and constant washing, the final preparations are complete (see illustration on page 609). The men and boys are dressed in white cotton shirts and trousers, and the women, who remain in the tents, wear their best clothes.

Fire is placed in a trench opposite the tabernacle, over which two cauldrons are fixed for boiling water during the reading of the "law." Near the end of the trench, away from the tabernacle, there is a circular pit, bordered by loose stones, about six feet deep and three feet wide, in which a fire is kindled for burning the sacrifice.

Two hours before sunset the male portion of the Samaritan people assemble in the tabernacle tent, with the exception of the *Shochetim*, the young men whose duty is to kill the lambs and watch the boiling water, and two others who attend to the fire in the pit. The "law" is then read with their faces turned towards the ruins of their temple on the top of the mountain. Many visitors, some of whom have come to create a disturbance, cluster round the white-robed men to witness



[Photo by]

THE SACRED ROCK IN THE MOSQUE OF OMAR.

[G. Robinson Lea.]

The Sakhrah, the sacred rock in what is known to Europeans as the Mosque of Omar, but to residents in Jerusalem as the Dome of the Rock. All Moslems are enjoined to walk round it three times; their prayers will then be answered. It is said to be in mid-air, eighteen miles nearer heaven than any other part of the earth.

the proceedings. Officers and soldiers from the Turkish garrison are there to preserve order, a necessary precaution, which has to be purchased by a substantial payment from the slender purse of the Samaritan community, unless they are prepared to abandon the feast.

At sunset the reading of the "law" is finished, and as the lambs are brought to the *Shochetim* for slaughter, the remainder of the Samaritans gather round the victims (see illustration facing page 585). At a given signal each lamb is seized, thrown on its back, and the sacrificial knife drawn once across its throat. The blood spurts from the wound, the Paschal lamb rolls over, and after a brief struggle, expires.

The foreheads of the boys in the inner circle are smeared, and the men embrace and kiss one



Photo by]

THE MOSLEM BALANCES.

[G. Robinson Lees.

The "balances" on the Haram platform, Jerusalem, where Moslems believe, according to their traditions, they will be weighed on the Judgment Day, and their place in Paradise allotted to them according to their merits and all other blessings which their hearts have desired.

another, rejoicing with hearty congratulations that the lambs of their redemption have been slain. After they have been carefully examined by the high priest, to see if properly killed and without blemish, and pronounced dead, boiling water is taken from the cauldrons and poured over them; the young men then set to work and pull off the wool. When this is finished the entrails are removed and burnt near the end of the trench, and the carcasses prepared on spits—poles about two yards long—for the pit of fire. After they have been deposited in the flames a cover of wet earth is placed over the mouth of the pit to keep in the heat, and the roasting continues till midnight.

All meet together in their respective families to eat the unleavened bread and bitter herbs, which are offered also to visitors if friendly and well disposed towards them.

Few strangers linger on the mountain to view the final scene, when all stand round the lumps



Photo by]

[The American Colony, Jerusalem,

CHILDREN WEARING CHARMS AGAINST THE "EVIL EYE."

The two beads on the neck of the child on the right are supposed to be particularly effective. The rest serve as ornaments as well, and afford their small owners very much pleasure. They form the most important part of their costume, and represent the great care bestowed by their mother on her offspring.

of meat as they are drawn smoking from the pit, and with loins girded, staves in their hands and shoes on their feet, they eat the meat in haste.

The number of lambs slain varies according to the number and means of the people. Poor families join together and share in one lamb, while others who can afford it provide one for their own family. Sometimes on account of the hostility of the crowd it is deemed prudent to omit the sprinkling of the blood on the door-posts of their tents.

SUPERSTITIONS RELATING TO EVIL SPIRITS

MARRIED women dreading a childless condition and the consequent neglect of their husbands resort to various holy places and holy men for help in their distress. If all their efforts are in vain,



[Phot. 99]

CHARMS.

[The American Colony, Jerusalem.

The variety of charms shown here consists of blue beads, and others like eyes to keep away the "evil eye," and of amulets made of tin and wood containing words from the Koran to protect the wearer from evil spirits and keep her in good health.

the last and desperate step is the aid of a black serpent, which, a woman is assured, if worn next to the skin for three days she will not long be deprived of the honour of becoming a mother.

The superstitious notions respecting serpents are not confined to women. The men attribute numberless powers for good or evil to these reptiles, and very rarely a peasant will venture to kill or even disturb one, being firmly persuaded that the whole generation of the killed or wounded serpent would implacably pursue the murderer and his kinsfolk until their vengeance was satisfied.

The "Hand of Might" is a mark often found on Jewish houses; sometimes it is so large it covers the front, but generally it is a crude representation of five fingers about a yard long, whitewashed. It is supposed to keep from the dwelling misfortune and death. The Jewish wedding-ring is in the

form of a hand, and small glass hands are worn as charms to bring good luck and counteract the effects of the "evil eye" by all the poorer inhabitants of Syria and Palestine. Other charms are used for the same purpose, suspended in houses, painted on walls and worn on the person.

The M'zuza scroll is a small parchment fastened, in a case made of metal or wood, to the door-post of a house, upon which are written in Hebrew the following passages of the Law:—Deut. vi. 4-9 and xi. 13-21. On the back of the parchment is written the word "*Shaddai*" ("Almighty"), which must be visible through a dead, say the peasants; but nomads are not so easily beguiled; they believe he is alive and active and engaged in constant warfare against the people of the earth.

Both in ancient and modern times the belief that some persons have the power of injuring others by looking at them has been widely diffused. Both Greeks and Romans speak of it as specially dangerous to children and cattle. Throughout the whole country of Asiatic Turkey the belief is



Photo by]

[The American Colony,

A BOY WITH A SLING.

The sling is the usual instrument of the shepherd, who throws stones to recover his wandering sheep by casting them just beyond the sheep to startle them and turn them.

hole in the case, and each time on passing in or out of his dwelling a devout Jew will kiss or touch this word.

The evil spirits called "Jan" are embodied by the ideas of the people throughout the country, even amongst those who dwell on the borders of the towns where education has been introduced. In the wilderness and unsettled districts, particularly in the south and east, the people implicitly believe in their existence. They are supposed to live underground in a domain as extensive as the place above of man's earthly pilgrimage. They are generally regarded as the subjects of a Sultan who is



Photo by]

[The American Colony, Jerusalem.

PILGRIMS BATHING IN THE RIVER JORDAN.

Christian pilgrims bathing in the River Jordan in a dress of the length of the Stone of Unction in the Church of the Holy Sepulchre, Jerusalem, on which they believe the body of their Lord was laid before being placed in the Tomb. It is afterwards carefully taken home and kept for their shroud.



[Photo 5p]

[The American Colony, Jerusalem.]

READING THE LAW.

On the forehead of the Rabbi is bound a phylactery and over his head the tallith with fringes, following literally the directions of the Law of Moses respecting the Word of God. All devout Jews follow this custom from the age of twelve years, when a Jew becomes a son of the Law and capable of taking part in the synagogue service.

prevalent; even education has not totally eradicated the idea, and where people live without any civilizing influence the belief is very strong.

The universality of this superstition goes far to prove it has what may be termed a natural origin; and when we consider that the eye is the most expressive organ of the soul or mind of man, that through it is shot forth, as it were, into the visible world of the senses the hidden passions and desires of our nature, we need not wonder that in those early ages when men could give no account of physiological actions, and nothing was known of man's rational being, the eye should have been superstitiously imagined to be the central agency of a malignant influence.

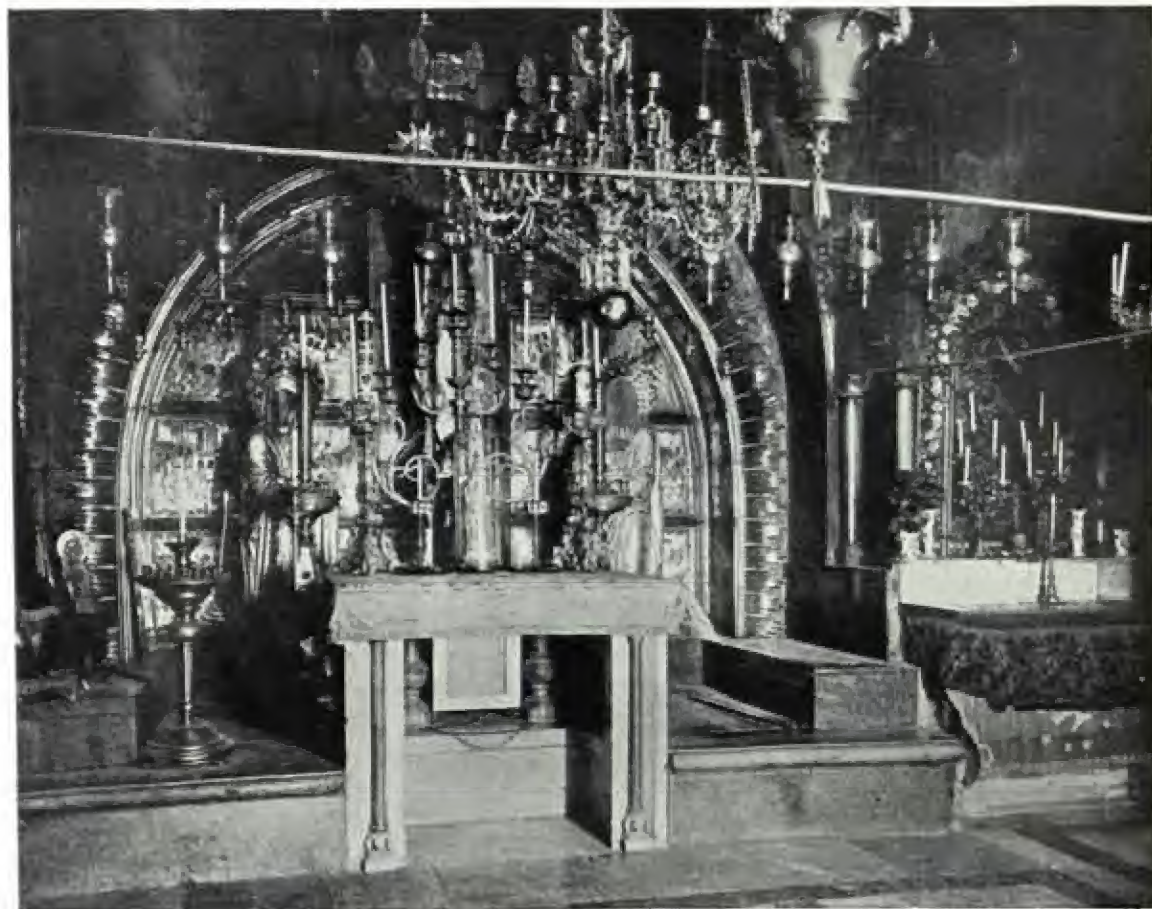


Photo by

CALVARY.

[The American Consul, Jerusalem.]

Modern Calvary in the Church of the Holy Sepulchre, Jerusalem, on which are now two altars and the last "Stations of the Cross." The altars belong to the Greek and Latin Churches. A hole in the wall between them shows the natural rock on which they have been placed.

The eye is as potent to ignorant people, whose minds are full of fanciful interpretations of natural laws, as superstition may conceive; the error arises from a lack of understanding of its operation, rather than a recognition of its power. The person who felt himself under the spell of a lustrous eye, with a penetrating gaze, would be too agitated calmly to consider the cause of his terror, and attribute to another the results for which he himself was mainly responsible. The uncommon colour of an Eastern eye might enhance this feeling and cause the victim to regard it as the means of conveying a malevolent influence. Hence the fact that blue eyes amongst the inhabitants of Palestine and the surrounding countries have always been responsible for consequences disastrous to those who have been subject to their gaze. It is really the man who is smitten

with terror that gives to the eye of the other its baneful power, and he fears less the force of character behind it than the fancies with which his own timidity have invested it.

The safest and best cure for the "evil eye" is supposed to be a bit of clothing from the man or woman through whom the pernicious element has passed, and to burn it below the victim. The fumes will immediately remove the ill-effect. Another method adopted by Muhammadans is to take

a piece of tamarisk-wood, and by Christians a portion of a palm-branch used on Palm Sunday, and for either, or both, a pinch of salt or alum, and place it in a pan on the fire. The person afflicted must walk round it seven times, and as soon as a crackling sound is heard the spell is broken. To praise anything, particularly a child or a horse, will cause at once some misfortune, and even if sickness should follow some time after, it will be attributed to the words of favour.



Photo by

[The American Colony, Jerusalem.]

THE SHEIKH OF ASCALON

The Sheikh of Ascalon, in the old Philistine country, smoking his nargileh in the guest-chamber, where he entertains visitors, friends and strangers alike. The sword by his side enhances his importance.

CUSTOMS RELATING TO DEATH AND BURIAL

WHEN the hand of death is laid on the inhabitant of a village cries of woe and shrieks of distress awake the slumbering people and re-echo through the vales of the surrounding country. The women rend their clothes, tear their hair, and exhibit all the familiar signs of mourning.

The clothes of the deceased are removed, the jaws are bound up, and the eyes closed. The *Khateeb* washes the body, covers it with a sheet, and places the corpse on a bier. If the death took place in the morning interment follows the same day; but if the deceased expired in the evening the burial is performed on the following morning.

Professional mourners are hired to follow the remains to the grave. Lamentations are continued from the moment of death, and the women of the village join in the melancholy task of wailing for the departed.





THE MOHURRAM FESTIVAL, PERSIA.

Every year, on the tenth day of the month of Mohurram, processions of men and boys parade the streets headed by fanatics clad in shreds and covered with chains, horseshoes and daggers. The leaders work themselves up to a state of frenzy bordering on madness and, crying "O Hasan! O Hussein!" cut themselves so horribly that many fall down exhausted from loss of blood.

A hole is hastily dug in the cemetery, the resting-place of the village fathers ; the body is carried on a bier by the men, walking at a moderate pace and chanting incessantly the Moslem profession of faith : "*La illaha illallah : Muhammad rasool ullah : Sallallahu aleyeh wa sellem*" (" There is no Deity but God : Muhammad is the Apostle of God : God favour and preserve him ").

Words of praise are uttered of the dead in feeling tones as the body is laid beside the sepulchre, then the *Khateeb* calls on the spirit of the departed to answer as he would in the presence of God, and say he has been a devout Moslem. In his stead a relative replies : " He believed in one God and Muhammad the Apostle of God." The body is laid in the grave and covered with earth. Women weep at the tomb all the day and visit it every day until a headstone marks the place. It is



[Photo by]

[The American Colony, Jerusalem.]

A JEWISH FUNERAL.

A Jewish funeral on the slope of the Mount of Olives, where all the Jews expect to meet at the resurrection on the Judgment Day. The monument with the conical top in the centre of the picture they regard as the tomb of Absalom.

frequently whitewashed to indicate the presence of the dead and remind the wayfaring man of the angel of death, who is ever on the watch to snatch good Moslems away from the earth.

A death in a nomad camp causes more distress than the loss of a life in battle or raid ; there is the painful vigil through long, anxious days and weary nights, till the tension is broken. The deceased is wrapped in a shroud of white calico, whether he is a prince of the Arab or a poor wandering Bedawy, and his corpse is laid in a shallow pit, over which a heap of stones is piled to keep it safely in the grave from the birds of the air and the beasts of the earth. A headstone sometimes marks the place of rest, and the rude sculptures of the unskilled Bedawy artist adorn it, showing forth the particular virtues of the departed and the estimation in which he was held. If he was a sheikh noted for his generous dealing with his fellow-men, a coffee-pot indicates their appreciation of his hospitality.

The grave in the earth or the pit below the shifting sand of the desert is the kingdom of the dead. The treatment of the corpse is the same as amongst all Muhammadans. It is washed,

wrapped in its winding-sheet, and laid in the grave, in the simple way of a primitive people, with neither ceremony nor the ostentatious trappings of woe seen in the more civilized parts of the country. A man's kinsmen sacrifice at his grave a ewe, without sprinkling the blood; they boil and distribute the meat to the funeral company. No sacrifice is made for a woman, but the corpse is sprinkled with perfumes when it is carried out of the camp.

Graves are frequently visited by the women, who weep for the dead. A widow will lead her children thither and teach them to mourn the loss of their father, while she bewails her dead in a forced, suffocating voice and violent sobbing:

"*Ya habeeby!*" ("Alas, Beloved!")

"*Weyley weyley!*" ("Woe is me!")



[Phototype]

[The American Colony, Jerusalem.]

LYING IN STATE.

The late Armenian Patriarch lying in state in the ecclesiastical robes of his high office.

In towns and more important villages the funeral ceremonies are more elaborate and conducted according to the religion of the people. In Jerusalem the Jewish dead are always buried on the slope of the Mount of Olives (see illustration on page 625), and Muhammadans on the opposite side of the Kedron Valley, where they believe all the dead will rise on the Judgment Day. There is a small portion of a column jutting out of the eastern wall of the Haram enclosure, the old Temple Area, which overlooks this valley, from whence the bridge of Es Sirat will cross it as thin as a horsehair. Muhammad will sit astride this stone on the great Day, and all bad Moslems will be left amongst the unbelievers on the other side, but their prayers and protestations will be heard by him. He will, in response to their request to be removed, turn them all into fleas, cross the bridge as a sheep, and bring them over in his wool into Paradise.



From stereo copyright by

[Underwood & Underwood,

THE FEAST OF ST. SIMON.

The feast of St. Simon, a saint whose name is not familiar, serves its purpose by affording an opportunity for ostentatious display. The procession is accompanied by Turkish soldiers, as a recognition of the right of the Greek Christians to their festival and to guard against any hostile demonstration of either rivals or antagonists.



Photo by]

[Major P. M. Sykes, C.M.G.

A BIRTH CUSTOM IN PERSIA

At Meshed women who are desirous of having children collect certain charms, amongst which are seven walnuts, and, after offering up prayers, break the nuts and pass three times under the stone Lion shown in this illustration.

CHAPTER XXIV

PERSIA. By MAJOR P. M. SYKES, C.M.G., C.I.E.

Assisted by Khan Sahib Saïed Mubarrak Ali Shuh, Attaché to the Consulate-General, Meshed.

THE Persians possess a civilization dating from the sixth century before Christ, and their customs to-day are based on those of their ancestors who served Cyrus the Great, a leading figure in the book of Isaiah.

To bear children is the fondest desire of all true women in Persia, and with this object at Meshed a woman, on the last Wednesday of the month of Safar, collects seven walnuts, seven almonds, seven leaves of a herb and three threads which are her measure in height. In the morning, accompanied by an old woman, she visits the famous stone Lion, and after some prayers have been read, the nuts are broken and the woman passes three times under the Lion (see illustration on this page). This is the custom at Meshed and at Hamadan, but in other cities the grave of a recently-killed man is visited and the result is believed to be equally efficacious. At Teheran the famous "Pearl Cannon" is visited for a similar purpose on the last Wednesday before the New Year. When a woman is on the road to reach her desire, she frequently craves to eat charcoal or a clay known as Armenian earth. She is not permitted to cross a graveyard, nor may she enter a kitchen by night, as it is then haunted by Jinns. If by mischance she sees a delicacy which she cannot secure, the eyes of the child will be green. On the contrary, if she falls into water, the eyes of her baby will be large and lustrous. Should an eclipse of the moon occur the woman must not look at it, nor must she touch her body with her hands, as this would infallibly produce a black mark on the body of the child.

To ensure easy childbirth clods of earth are prepared, the opening chapter of the Koran is breathed on them and they are then thrown into a well. Frequently too, at this period a woman is advised to give up a portion of her dowry, and fervent prayers are offered up that a boy and not a girl be granted. Upon the birth of a son, it is tightly swathed like a mummy, its eyes are blackened with antimony and one or more charms are tied to its right arm to avert the evil eye. With the same object in view the midwife solemnly turns the child three times head over heels. So far does this superstition of the evil eye prevail that to admire a child without exclaiming "*Mashallah*" ("What Allah wishes") would arouse alarm.

To resume; at this period no glass may be brought into the room, as that would produce a squint, and nobody in mourning is permitted to enter, as that would mean bad luck. On the seventh night the joints of the infant are rubbed with antimony, in which Persians have a profound belief. The relations and friends then sit in a circle and the child is passed three times through a scroll on which the "Yasin" chapter of the Koran is written, and this is termed "the circle of Yasin." Persian mothers nurse their children for two years and the first tooth is watched for even more anxiously than with us, for should a tooth in the upper jaw appear first, the parents will suffer terrible bad luck and even die unless, to avert the evil, the child is thrown from the roof. To avoid this remedy being worse than the disease, four men catch the falling infant in a blanket.

The rite of initiation is enjoined on all followers of Islam, and may be performed at any age before fourteen, when the boy becomes a major. In the case of the rich, it is usually performed at



Photo by

[Hervé P. Allouagne,

FIGHTING RAMS. PERSIA.

The rams charge one another with great force, and the combat continues until one refuses to face the other. Matches, on which large sums are staked, are held at the New Year, and are extremely popular all over the country.

the age of eight, and a feast is given to all relations and friends. After the ceremony is over a brazier is filled with burning rue, the smoke of which averts ill luck, and each member of the company drops a coin into it.

I have referred to the Koran, the scriptures of the Moslem, and I now propose to deal very briefly with the religion of the Persians. They are members of the Moslem faith founded in the seventh century of our era by Muhammad the Prophet of Mecca, whose cry was "There is no God but Allah; Muhammad is the Prophet of Allah." In this religion, known as Islam or "Resignation to the Will of God," there are two great divisions. The Sunnis or "Traditionists," who constitute the vast majority of the Moslems of India and Turkey, are opposed to the Shias or "Factionists," and as most Persians are Shias, some details of their belief are called for. After the death of the Prophet, Ali, his cousin and son-in-law, who, the Shias aver, had been appointed his successor by Muhammad, was thrice passed over in favour of his rivals for the Caliphate. He was shortly afterwards assas-



[Photo by]

THE BANNER OF THE PROPHET.

[Henri D'Alençon.]

A group of penitents is seen standing round the banner of the prophet at the festival to commemorate the tragic deaths of Hasan and Husain.

inated and his unfortunate son Husain, when trying to assert his rights, was deserted and slain on the plain of Kerbela. This tragedy caused such intense feeling for the house of Ali that he may be considered to be the Patron Saint of Persia. It is said that "Muhammad was a city of knowledge and Ali the gate to that city." In other words, Ali is placed almost on a level with the Prophet. His descendants, the twelve *Imam* or "Leaders by Divine Right" are considered to be the only true Spiritual Leaders, and this feeling is intensified by the belief that the *Imam* Husain married a daughter of the last king of the Sasanian line, and his descendants thereby inherit the "Royal Splendour" of the Sasanians, who claimed the divine right of kings under this term. On these premises the first three Caliphs are naturally cursed as usurpers, and the division between Shia and Sunni is both deep and bitter.

To keep the tragedy of Kerbela from being forgotten, every year in the month of Mohurram Passion Plays are performed which excite men and women to such deep feelings that it is by no



[Herc B. Allouagne]

THE PASSION PLAY OF HASAN AND HUSAIN.

Every year in the month of Moharrum Passion Plays are performed representing the deaths of Hasan and Husain. Here the scene is being enacted in a mosque, the stage having been erected over the artificial water that occupies the centre of the courtyard. Space is left at the sides for the procession.

[Photo 64]



[Photo by]

[Henri D'Allemagne]

THE PROCESSION IN THE MOHURRUM FESTIVAL.

Part of the procession is here seen on the way to the place where the Passion Play of Hasan and Husain is to be enacted. All the devout wear mourning during the celebration.

means uncommon for the actor representing Shmr, who actually slew the *Imam* Husain, to be assassinated (see illustration on page 631). On the tenth day, the day of the tragedy, there are processions of men and boys from every quarter, which parade the streets beating their breasts in rhythm and lamenting "O Hasan! O Husain!" These processions are headed by fanatics clad in shrouds, who cover themselves with chains, horse-shoes and daggers all fastened to their skin, and crying out, cut themselves, as indeed every one is encouraged to do. (See illustration on page 633.)

At Yezd, a remote and especially fanatical city, an enormous structure representing the bier of the *Imam*, decked with flags, mirrors, swords and daggers and draped with shawls, is slowly carried round the City Square by five hundred men of the neighbouring village of Mohamedabad. No one who has been a spectator of these Passion Plays can fail to be moved at the intense depth of feeling which is displayed, and there is little doubt that, so long as these moving dramas are recited and acted, Persians will continue to hate the Sunni and will refuse all advances towards reconciliation.

In the England of Chaucer thousands of pilgrims visited the tomb of Thomas à Becket at Canterbury, and in Persia, which is still a mediæval land in many ways, pilgrimages flourish. The sacred city of Persia, the glory of the Shia world, is Meshed, where, under a golden dome, lie the mortal remains of the eighth *Imam* Riza. The Caliph Mamun, son of the famous Harun-al-Rashid, who also is buried at Meshed, made the *Imam* his heir in acknowledgment of the claims of the house of Ali. This act aroused such a storm of opposition at Baghdad that the Caliph not only revoked his act, but even poisoned the hapless *Imam*, the scene being portrayed in many a Persian picture. For devout Shias a pilgrimage to Meshed is the crowning event of their lives.

The pilgrims travel in large caravans under the guidance of a *Chaus* or leader, who is supposed to be the bravest of the brave and to act the part played by Greatheart in the "Pilgrim's Progress." Rich pilgrims are accompanied by *mullahs* or Moslem priests, who recite prayers or portions of the

Passion Plays, and sometimes the whole caravan takes up the responses and the desert echoes with the sound. Thus day after day the pilgrims travel, moving at the rate of some fifteen miles a stage, and if they come from Southern Persia the Lut, the terrible "Dead Heart" of Iran, where supplies are scanty and water is both brackish and hard to come by, has to be faced. At length, however, the fortunate pilgrim who has safely traversed the terrible Lut and escaped the gangs of robbers which are such a terror for unarmed parties, reaches the "Hill of Salutation," and looking down on the Sacred City buried in green gardens, espies the sheen of the golden dome with its peerless golden minarets and joins with tears of joy in the prayer which runs, "Peace be on you, the members of the Prophet's family, the Seat of the Messenger of Allah, the Centre of the Angels, and Peace be on Thee, O the greatest Stranger of all the Strangers,* the Sympathizer of the Souls, the Sun of the Suns, buried in the Soil of Tus."

The pilgrim, after visiting the bath, dons a new suit of clothes and enters the "Sacred Threshold" by a gateway over which chains are hung to show that it is sacred ground. The first of the splendid pile of buildings is the Old Court, a noble quadrangle decorated with exquisite tiles and containing four porches, that towards the *Haram* or Tomb Chamber being cased with gold, producing a magnificent effect. Passing through the Golden Porch, a "Fountain House" is traversed and the pilgrim enters a vast hall known as the "Place of Greatness," and through a grating he can see into the Tomb Chamber. But a second hall still remains to be crossed before the devout traveller

* The *Imam* Riza was of course an Arab and was buried at Meshed in the district of Tus, whence his title of "Stranger."



[Photo by]

[Henri H. Allamagne.]

SELF-MUTILATION.

Many fanatics make vows to shed their blood in honour of Hasan and Hussein at the celebration of the deaths of the martyrs. They dress in shrouds and cut themselves on the head so that the blood flows over their garments.

has the joy of prostrating himself on the threshold of the Golden Gate. Rising with exaltation, the rich grating round the tomb is approached and the lock kissed. The richness of the Tomb Chamber is inconceivable. The tomb itself is protected by three gratings, the second one of which is of silver and studded with jewels. Above are hung priceless aigrettes, jewelled swords and daggers, given in many cases by monarchs. At the foot of the tomb is a door covered with plates of gold and studded with jewels, and indeed the entire chamber is a blaze of splendour. The pilgrims encircle the tomb thrice and all the enemies of the *Imam*, especially Harun-al-Rashid and Mamun, are cursed, after which they pray, "O Allah, accept my prayers and receive my praises of Thee and bind me to thy chosen people."

Marriage in the East is naturally an earlier affair than in the West, where men and women mature less rapidly. At the same time, to marry a boy of fourteen to a girl of eleven, as is frequently done,



[Phototype]

[Henri D'Almeida]

A PERSIAN ENTERTAINMENT.

A feast begins with tea-drinking and much eating of nuts. After two hours of trifling, a leather cloth covered with chairs is laid and the dinner is spread on it. This is eaten in silence and very quickly, the guests retiring immediately afterwards.

is a mistake, but the general feeling in Persia, where the patriarchal system obtains, is to receive the daughter-in-law young in order that she may accustom herself to her new family with less difficulty than would be the case if she were older. The result of this feeling is that a girl of twenty is unlikely to find a husband, both for the above reason and also because she would be viewed with suspicion as having some defects. Generally speaking, when a youth approaches his eighteenth year his mother takes up the question of his marriage most seriously. If possible a cousin is selected, as she will already be at home among her relations, but failing this, special agents are employed, and when a girl of suitable family, age, and fortune is found the mother and her sister make a formal call. The recipient of the visit, to enhance the importance of her family and to gain time, generally makes formal and vague excuses, but if the matter is intended to go further, the girl is asked to bring sugar and water. She retires, puts on her best clothes, and when she returns she is embraced and most carefully scrutinized by the visitors, who even try her raven locks to see that they are all her own. A long consultation now ensues, in which the girl takes no part, and both sides exaggerate



[Photo by]

A PURIFICATION CEREMONY.

On the road from Teheran to Isfahan, travellers have to undergo purification, which is effected by their passing beneath a copy of the Kuran which is suspended over the road. The ceremony takes place near the holy city of Kum to prepare pilgrims who are going to visit the tomb of Fatima, the daughter of Ali.

[Horn's & Altmann's]

with true Persian imagination the qualities and position of the young people. This first call is brought to a close by sweetmeats being handed round.

A pause ensues, during which the women frequently arrange for the girl to see the prospective bridegroom, which is easily managed when he rides out or walks. For the youth to see the damsel intended for him is quite incorrect, but is sometimes managed by his hiding in the *Anderun*, or "Inner Chamber," when "the beloved" accompanies her mother on the return call.

There is much discussion over the dowry, but when these important preliminaries have been satisfactorily settled, the betrothal takes place. In the morning gifts of jewellery and trays of sweetmeats are sent to the bride's house and a lady of distinction, generally chosen for having a large number of sons, places the earrings in the ears of the beautifully adorned bride, but only the women of both families participate in this ceremony.

The marriage takes place about two months later on an auspicious day fixed by the astrologer.



[Photo 19]

MUHAMMADAN PRAYERS.

[Henri D'Allemagne.]

The devout Muhammadan prays five times a day: at sunrise, during the morning, at midday, during the afternoon and at sunset. In towns a Muezzin calls the people to prayer from one of the minarets of the mosque.

Gifts are again sent, among them being a tray containing one hundred varieties of drugs and herbs, a mirror and ten yards of white sheeting to cover the bride during the ceremony; also a pair of candlesticks, twenty pairs of shoes and several trays of sweetmeats are included.

The bridegroom visits the bath, from which he issues resplendent in new clothes, carefully shaved and with his nails dyed with henna. The bride too, who has visited the bath on the previous day, is placed on a saddle facing towards Mecca with all her garments untied until the completion of the ceremony. Opposite her is the mirror and the candlesticks, and the white sheet is draped over her head. Her mouth is filled with sweetmeats, sugar is

sprinkled over her head and a thread of seven colours is passed and repassed through the white sheet. Finally, drugs are thrown into the fire to scent the room. While these preliminaries are being carried out in the women's apartments, a doctor of law sitting among the men calls for the bridegroom and asks him formally if he consents that he should act as his agent. Upon receiving a reply in the affirmative, he inquires who is the bride's agent, and upon being informed, he reads out the draft of the marriage deed.

After this the agent of the bride proceeds to the curtain at the women's apartments and asks the bride three times whether she accepts the bridegroom at the named dowry. After this question has been asked for the third time, the bride, with much bashful hesitancy, replies in the affirmative; her agent then asks a lady whom he knows to be present if it is the bride who has replied. Upon being satisfied as to this, he returns to the assembly of the men and sits by the agent of the bridegroom. The latter now asks the former three times in Arabic for the hand of the bride on the terms given in the marriage deed. The agent of the bride replies three times in the affirmative, and upon this the marriage is declared to be completed and sweetmeats are eaten. At the termination of the ceremony the bridegroom is taken to the women's apartments, where, after presenting a ring or other gift, he enjoys the felicity of seeing his bride's face in the mirror, and this is all.

Before the bride is taken off to her future home there is another delay, while the furniture and clothes are being prepared, and at last the astrologer fixes an auspicious day for the final ceremony. In the afternoon the wedding gifts of furniture, clothes, cooking utensils and so forth are carried to the bridegroom's house on gaily caparisoned mules and on trays. After dark the male relations and friends of the bridegroom, followed at a short distance by his female relations, proceed to the house of the bride, accompanied by musicians and men bearing lamps and torches. Upon arrival the completed marriage deed is handed over to the bride's father. Meanwhile the bride has been carefully depilated, more especially on her back, as a hair of the Angel of Death is believed to grow there! She is then dressed in her bridal costume.

At last the wedding procession starts, the bride driving in a carriage and taking in her hand some bread, salt and cheese in a handkerchief. If it rains it is especially lucky in Persia. The bridegroom meets her near his house, and her female relations cry out: "We have accepted you." He then turns back ahead of the party. Sheep are sacrificed to avert the evil eye, and finally "the beloved" enters



Photo by]

[Heart B. Alimnagar,

MUHAMMADAN PRAYERS.

After his ceremonial ablutions, the Muhammadan turns to the East and spreads his prayer-carpet before him, on which he places an earthen tablet from the tomb of Ali. This he touches with his forehead during his prayers.

her future home, where great rejoicings are held, dancing-troupes being especially engaged on such occasions. Rue is burned before her in a brazier, and the bridegroom removes her outer garment. Both then try to place their foot on that of the other, as whoever succeeds will rule in life. The lovers then wash each other's feet, and the veil is removed after a gift has been presented, and again they gaze at one another in the mirror. The cloth is now spread and the food brought from her home is partaken of, and each places morsels in the mouth of the other. A final gift is needed to induce the bride to speak. At last the relations depart, after helping the bride to undress, and the lover declaims some complimentary verses.

In Persia the law consists of two branches, the religious and the common. The former, based on the Koran, the recorded opinions of the Twelve *Imams*, and the commentaries of a school of eccle-



[Phot. 6p]

PERSIAN DANCERS.

[Major F. M. Sykes, C.M.D.]

Persian dancers appear at weddings and parties. Their dances consist of poses and shuffling, to the accompaniment of music. Few Europeans can appreciate the art.

siastical jurists, is administered by the religious authorities. The common law, on the other hand, is unwritten, and is based on tradition and custom. It is administered by the civil authorities, whose decisions are given entirely according to their own ideas of right and wrong. Until quite recently no attempt has been made to check local governors, whose decisions have frequently been terribly cruel. The universal punishment in Persia, which can be inflicted by governors, by teachers and by masters of households is that of the sticks, and the man who is punished is said to "eat sticks" (see illustration on page 640). He is thrown on to his back and his feet are tied to a pole termed the *jalak*, which is held by two men. Two other men then beat his uplifted soles with long willow rods. The punishment gives much room for bribery, and the victim, by promising a present to the *farrashes*, as they are termed, can divert the sticks from his soles to the *jalak*, while he groans piteously to keep up appearances. The severity of this punishment entirely depends on the number of sticks to be broken and the spirit animating the *farrashes*, but men occasionally die under it.



[By the courtesy of]

[H. R. Spier]

WANDERING MUSICIANS OF EASTERN PERSIA.

The musicians hallow forth in nasal tones, to the monotonous accompaniment of the hand-drum, the legends of old Iran, and the deeds of their national heroes, or love-songs of questionable propriety. They wander gipsy-like from place to place, and are known by the term "Luti," which signifies "wastrel." For, besides minstrelsy, they employ other and less reputable means of earning a livelihood.

Other punishments are equally cruel, brigands being built up alive into pillars, where they live in agony for days and serve as an awful and perhaps salutary warning. Shoeing with horse-shoes, impaling and flaying alive are still sentences carried out in Persia, although less frequently than twenty years ago. Blowing from a gun is also a favourite punishment. The *lex talionis* of an eye for an eye still prevails, and a murderer is often handed over to the family of the murdered man to be done to death. Upon the whole, the people of Persia are becoming less cruel than they were, and more civilized punishments are being substituted for the old code, which was too often administered in a corrupt and vindictive fashion.

As may be readily imagined, Persians believe in magic and are intensely superstitious. To kill



[Phototype]

THE BASTINADO.

[Henri D'Allanagne.]

The prisoner can sometimes bribe the guards to inflict most of the blows on the pole instead of on his feet, but the punishment can be most severe. Occasionally men die under it.

an enemy a certain prayer has to be read for forty-one days, when, if the cause be just, the enemy dies. An equally efficacious means of ridding a man of his foe is to make an image, beat it day by day until the fortieth day, on which the head is cut off. Yet another method is to nail a piece of sheep's fat to a wall facing west in a disused cemetery. Wednesday is the auspicious day for this dark deed, and for every day up to forty days a pin is stuck into the fat, and as it wastes away, so does the enemy. In many authenticated cases men have heard of these magical arts being used against them and have died from fright. When the death of an enemy is not desired, but only his unpopularity, a bone from the left rib of a dead donkey is pounded up and mixed with his food. If by mistake a bone from the right rib were used he would become amazingly popular!

The mandrake is given to secure a husband's love, but if it were eaten with pickles he would go



Photo 59]

[E. Crosskey Williams, M.P.]

VOTIVE OFFERINGS.

Persian girls hang gifts on the tomb of Cyrus (popularly called the tomb of the mother of Solomon), to obtain their desires.

Where polygamy is allowed there is much jealousy of the new wife, and to ensure her downfall earth from the grave of a murdered man and woman is procured and thrown into the house, after reading the chapter in the Koran which deals with the Day of Judgment. This potent spell ensures a quarrel between the husband and his second wife, and she either returns to her family or is turned out of the house. Wives who wish to engage in love intrigues mix dried donkey's brains in their husband's food, which makes him incapable of finding out their guilt.

To ensure an enemy holding his tongue, a thread of seven colours is taken to a marriage, and when the ceremony is performed knots are tied on the thread and a prayer made that the tongue of the enemy may be tied. The knotted thread is then placed under a heavy stone.

The Persian faculty divide all sickness into four classes, namely: (a) cold and wet; (b) cold and dry; (c) hot and wet, and (d) hot and dry. As remedies they apply the opposite. For example, for fever, which is a hot disease, the flesh of a cock is given—in which connexion a cock's flesh is cold and that of a hen is hot. Water from a metal vessel is considered to be unwholesome, and grapes should be carefully washed in case a snake has poisoned the dust. These precepts are embodied in the following couplet: ۱۱۱۱ ۱۱۱۱

"The dust of grapes and water standing in a jug
Shatter the liver of a lion."

mad. To regain affection, cardamums, cloves, cinnamon and other spices are put into a jar. The "Yasin" chapter of the Koran is then read over the jar seven times backwards. It is finally filled up with rosewater, and a paper with the husband's name and that of four angels, together with his shirt, is steeped in the mixture, which is placed on the fire, and as soon as it boils the husband flies home. A horse-shoe brings luck in Persia, as in countries further west, and to ensure the arrival of the lover a shoe has his name scratched on it with a potent talisman. As soon as this is placed on the fire the lover becomes restless and hastens to his beloved.



Photo 60]

[E. Crosskey Williams, M.P.]

A SHEIK'S TOMB, SHIRAZ.

Persians who pray here for the attainment of some object tie a rag to a branch of the tree overhanging the tomb of this holy sheik.

When all hope is abandoned, a Moslem is gently laid with his face turned towards Mecca and the "Yasin" chapter of the Koran is read. He is then called upon to make his will in the presence of witnesses, and after this is completed the seal of the dying man is broken and placed at his right side. His shroud is prepared, covered with prayers written by forty-one men, who testify: "O Allah, in truth we know nothing but good about this man: but Thou knowest his condition better." When the death-agony is passed the eyes are closed, the limbs are stretched, the great toes of both feet are tied together and a scarf is bound round the head. The corpse is then placed on a bier, and after



Photo by]

A FUNERAL PROCESSION OF WOMEN.

[Major P. M. Sykes, C.M.G.]

This funeral of a very saintly man in the heart of the Elburz range was headed by a large number of women in single file.

Half a mile behind came the men carrying the bier, the *mullah* reciting prayers and the mourners giving the responses.

being carried round the court is taken to the washing-place, preceded by the "Ministers of Death," who had already announced the mournful event by chanting from the roof:

"Whosoever has come into the world is mortal. The one who alone remains alive and eternal is Allah."

Moreover they chant the names and attributes of Allah in Arabic.

After being washed the corpse is wrapped in the shroud and two green willow sticks are placed under the arm-pits. It is then replaced on the bier, and the funeral procession, which is swelled by relations and friends, proceeds to the cemetery, a *mullah* reciting the "Al Rahman" chapter of the Koran on the way (see illustration on page 643). At the cemetery the funeral prayers are read, and the bier is laid at the foot of the grave. Thrice it is lifted from the ground and replaced, and at the fourth time the corpse is lowered head foremost into the grave. The face is now uncovered and



[Photo by]

A FUNERAL.

The funeral ceremonies in Persia are most elaborate, as apart from the service which is held at the graveside, there are special mourning services for three days after the funeral. The bier is generally carried to the grave in the way shown in the illustration, the *mullahs* walking a few steps in front.

[Hurst & Allenburg.]

the body laid on the right side, with the face looking towards Mecca, and the grave is bricked in, leaving sufficient space for the dead man to sit up to answer the dread interrogatory. Earth is then piled up, and all present make marks in the soil with their fingers while reciting the opening chapter of the Koran.

When the angels Munkir and Nakir visit the dead man, it is believed that he raises himself on the two props referred to above, and if his replies to the dread visitants are satisfactory they depart. If, however, they are not satisfied the corpse is beaten into dust by their fiery maces and then restored to its original shape. The spirits of the Blest are taken to the "Abode of Peace" near Najaf to await the Day of Judgment; but the spirits of the unworthy are taken to the Sahra-i-Barahut near Babylon, there to undergo penance and purification against the same awful day. Three days are kept for mourning, on the first of which forty-one men recite prayers termed the "Prayers of Alarm," to strengthen the deceased in facing Munkir and Nakir. On the second day the grave is visited by relations, and when a circle has been formed, a prayer for the forgiveness of all the prophets and saints is recited, and the relations stand in two lines and thank their friends for having come. On the third day a leading divine brings the mourning to an end, and requests the relations to fasten up the opening in their shirts which they have torn as a sign of grief. On the fortieth day a tombstone is erected over the grave, and the relations return home, quoting suitable passages from the Koran.



By the courtesy of

[Pig Cayre Cole]

A GROUP OF PYGMIES, PALAWAN.

The ordinary dress of the man is a bark clout and headband, while the woman wears a bark cloth only. For special occasions the bark garments are often decorated with coloured designs and the head and neck are adorned with flowers, brightly-coloured leaves and seed necklaces.



By the courtesy of

[Ray Cooper Cole,

A NEGRITO MUSICAL INSTRUMENT, PALAWAN.

The favourite instrument of the Negritos is made by cutting down a small tree, stripping it of bark, and suspending it as shown above. Then the women line up and with short sticks begin to beat out a rhythmical tattoo, while one or two men assist by beating on copper gongs. The custom of shaving the head in front of a line from ear to ear should be noticed.

CHAPTER XXV

THE PHILIPPINE ISLANDS *By* CHARLES HOSE, D.Sc., F.R.G.S.

INTRODUCTION

THE Philippine Islands contain perhaps the most confusing admixture of races in the world, and have led observers to make statements which are as widely conflicting as the ethnical divisions are various. There is no group of islands in the world which is peopled by a greater number of racial stocks or where race mixture has taken place more thoroughly or for a greater length of time. This commingling of tribes and races varies, as might be supposed, in different parts of the archipelago in relation to the attitude of the tribes towards each other, their disposition, geographical surroundings, and from the character of the succeeding invasions from the South and West. The natives, of whom there are more than eighty distinct tribes, are of the Malayan or brown race, the yellow, black and white races, and inhabit an archipelago numbering about three thousand islands, bounded west and north by the China Sea, east by the Pacific Ocean and south by the Celebes Sea and the coastal waters of Borneo.

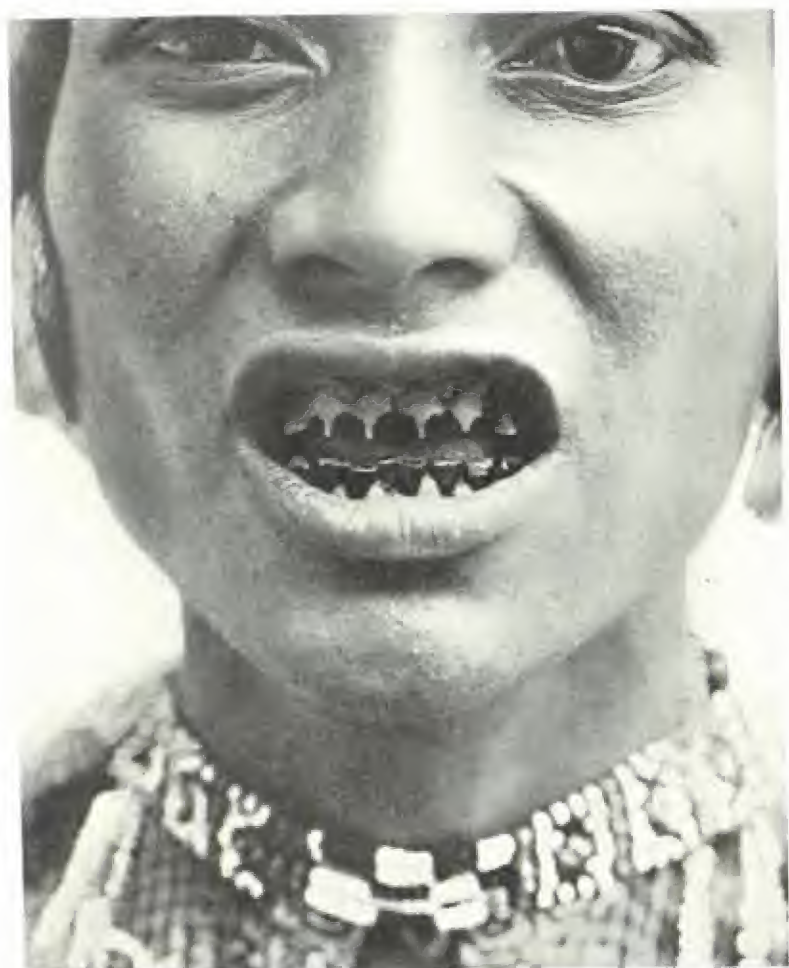
The aborigines are of negro stock and are still found practising a primitive form of existence in the interior of the larger islands. They are of short stature and resemble in appearance the typical negro. A further description of these Negritos will be given later, as well as of the other

races mentioned in this brief introduction, but a short summary of the different types is an essential preliminary to any sketch of such a mixed group of peoples.

The first invaders to disturb the security of the aborigines were Indonesians, who drove the Negritos into the mountains and afterwards intermingled with them. The most interesting tribes of this stock are the Igorots, the Tinguans, the Bagobos and the Mandayàs, though there are many others of almost equal importance.

To the Indonesians, who came principally from the mainland of Asia on its south-eastern

extremity, and from Borneo and Sumatra, succeeded the Malays, amongst whom were certain "Moros" or Muhammadan Malays, now chiefly to be seen in Palawan and Mindanao. In the sixteenth century Spaniards landed on the islands, and large numbers of Chinese crossed over to add to the population a further strain—to a population which was already showing signs that the diversity of races had not precluded an amicable settlement of territory, or even inter-marriage between its motley constituents. Thus there may now be found Negrito-Indonesians, Malayo-Indonesians, Malayo-Europeans and Malayo-Chinese.



By permission of

[The Director of Science, Manila.]

A BAGOBO, WITH FILED TEETH.

The Bagobos, who live in the island of Mindanao, enhance their personal appearance by wearing large plugs in their ears and by filing and blackening their teeth.

THE NEGRITOS

IN a description of this character it is not possible, nor indeed desirable, that a detailed description should be given of every grade in colour, every variation in custom among the natives. Enough will have been accomplished if the most typical tribe of each division is described, from whom the

variations of the mode of social life, of the religion practised by the remainder can be apprehended. In consideration, first should come, as first they possessed the archipelago, the Negritos, who are also known as *Aeta*. They form one branch of the Eastern as opposed to the African division of the pygmy race. Other branches of the Eastern division such as the Papuans and Andamanese have been described in Chapters I. and VIII. The presence of Negritos over so wide an area has been accounted for by the theory that the entire oceanic region is a partly submerged continent, once connected with the Asiatic mainland and over which this aboriginal race spread prior to the subsidence. Another opinion is that the peopling of the several archipelagos by the Negritos has been a gradual spread from island to island.



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BONTOC IGOROTS OF NORTH LUZON.

In one of the numerous dances of the Bontoc Igorots the men move in single file, each man carrying in his left hand a *gansa*, or bronze gong, which he beats with a drumstick. The *gansas* have human jaw-bones as handles.



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[The Bureau of Science, Manila.]

SUBANUN WOMAN.

The Subanuns are a large tribe inhabiting the western peninsula of Mindanao. The women are fond of ornaments, of which earrings, bangles and necklaces are the most common.



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[The Bureau of Science, Manila.]

NEGrito WOMAN.

The Negritos are the aborigines of these islands, and form one branch of the Eastern as opposed to the African division of the pygmy race.

The men average not over four feet six inches in height and have frizzy hair, a short, flat nose, roundish eyes, an almost black skin and abnormally long arms. Their physique, however, is fine, their chests are broad, their limbs well proportioned and their bodies, as a whole, muscular. By way of ornament they sharpen their teeth and raise great scars on their bodies, and each group of people possess a man or men who perform these operations with the dexterity due to long practice. The men wear, as a rule, only a breech-cloth and the women rarely more than a short skirt to the knees. The latter also adorn themselves with seed necklaces and sometimes beads, curious combs, feathers, flowers in the pierced ears and other similar objects. For special occasions in Palawan the bark garments are often decorated with coloured designs, while flowers, brightly-coloured leaves and seed necklaces adorn the head and neck. (See illustration on page 644.)

They build only the rudest shelters, which they desert at pleasure. At times they make small clearings in the jungle and plant rice or sweet potatoes, but a death or other cause for fear is quite sufficient to make them give up their fields and move to other parts. For the greater part of the year they live on the fish and game they can capture, and the roots and other products of the forest.

In such a primitive community the first methods of making fire are used, which are too well-known to need description. But in the island of Palawan a group of pygmies known locally as *Batak* practise an interesting variation. A strip of rattan is placed between a bit of bark cloth and a split stick; the rattan is then drawn rapidly up and down till the cloth is ignited. (See illustration on page 657.)

The Negrito is by instinct and habit a hunter. Indeed, his existence could not be maintained without hunting, upon which, therefore, we find all his ingenuity exercised. Though the environment does not supply a great variety of game, there are always plenty of deer and wild boars, numerous squirrels and other small mammals which can be eaten, and also a great variety of birds, such as pigeons, hornbills and pheasants. Deer and pig the Negritos sometimes trap, but usually hunt in bands with dogs, showing a tireless energy

in the chase. Women, as Mr. W. A. Reed describes in his report on the Negritos of Zambales, occasionally take part in hunting, especially if dogs are scarce, and they run through the brush-wood with loud cries. They easily distinguish by the barking of the dogs what game is afoot, as the way in which they give tongue when after a deer is quite distinct from that when after a pig, and the practised ear knows also when the pig is brought to bay. The privilege of using the bow and arrow is reserved for the men. The *Bataks* of Palawan use chiefly the blowpipe.

After the successful determination of a hunt the game is taken back to the village and cut up. But this is invariably preceded by an offering to the spirits of a portion of the entrails, this being done to feed as well as to appease them. The pieces are scattered in all directions and a few words of dedication muttered. The cutting up of the game is followed by a distribution of the various portions, which is strictly regulated by custom, the man who first wounded the deer taking the head and breast, the man whose dog started the deer, a hind-quarter, and so on.

Not very much is known of the general social life of the Negritos. The birth or the naming of a child is not made the subject of any special festivity. The naming is in most cases done on the day of birth, but it may be performed any time within a few days. The old men of the group, not the parents (though they may do so), usually select the name, which generally refers to some striking object near to the place of birth, or to some event or quality. Only one name is used and there is not any distinction between the names for the two sexes. If the child is sickly, the name is changed in the belief that the spirit inhabiting the place where the child was born is displeased at the name. If an attempt to propitiate the spirit was not made, it is supposed that the child would die.

Marriages are arranged with regard to the value of the prospective bride. Good looks and good health in a girl are a valuable asset to her parents, which their would-be son-in-law has to purchase. The transaction is usually carried out by the parents, but a girl is supposed to have some freedom of choice. The custom of exchange of brides also exists: the brother and sister in one family



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MORO MAN.

The Moros are Muhammadan Malays and invaded the Philippine Islands shortly before their discovery by the Spaniards. They are found principally in the Sulu archipelago.



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BAGOBO MAN.

The Bagobo men wear ketchies, the edges of which are embroidered with beads and tassels, on their heads. Their dress is the most picturesque in the islands.

men attempt to cure the patient by exorcizing the spirit which is the cause of the evil. But this is not a very common practice, as the medicine-man is sometimes held to account if his remedies prove ineffectual. Apart from these means, the Negritos use charms to cure illness and to attract women. There do not seem to be any rain-makers nor any ceremonies connected with the weather except that of burning deer's bones to allay violent thunderstorms. They also believe in certain omens; to hear the cries of birds at night is considered especially unlucky.

The belief in spirits by which they are so deeply influenced does not lead them to perform elaborate ceremonies at death, nor do they inter the dead with much outward manifestation of their religious opinions. The corpse is simply placed in a rough coffin or in a mat, and buried in the ground with a few precautions against the ravages of wild animals.

An account of the Negritos, however short, would be imperfect without some mention of their love of music and dancing, which is, of course, a common Negroid characteristic. Their musical instruments are of a primitive nature, being a flute made from bamboo, a jew's-harp and violin of bamboo and rude forms of guitars. Gongs, probably obtained from Malays, are found in some places. A favourite form of instrument is made from a small tree, which is stripped and supported on trestles (see illustration on page 645). The women line up and beat out a rhythmical tattoo, while one or two men assist by beating on gongs.

Dancing is the principal amusement, and gives an opportunity for the Negritos to display their exuberant spirits. Besides the ordinary steps, they have mimetic dances showing such things as the gathering of crops or the taking of honey from bees, and episodes relating to love and war.



By permission of

AN IGOROT TRIBUNAL.

[The Forum of Setence, Manila.]

The council-house of the village is forbidden to women and serves as a lounging-place for men and as a dormitory for the unmarried youths. These institutions are found over a vast area of Asia as well as in Oceania. Strangers are lodged, and war trophies kept, in them.



[By the courtesy of]

[Fay Cooper Cole.]

A TINGUIAN OILING PIGS FOR SACRIFICE.

Before a pig is sacrificed to the spirits it is placed on the ground and betel-nut and lime are laid on it. The medium then strokes the pig with oiled fingers and calls the attention of the spirits to the offering.

As has been mentioned above, the first race to disturb the security of the aborigines were the Indonesians, and they should be next described in an account of the customs of the inhabitants of the Philippine Islands.

Amongst the many tribes that belong to this race may be mentioned the Tinguians, the Igorots, the Bagobos, the Subanuns, the Ifugaos, the Kalingas, the Mangyans, the Manobos and the Ilongots.

The natives who have been converted to Christianity, and who form politically and socially the Filipino people, are composed of the following tribes: the Tagalos, the Visayans, the Ilocanos, the Bicolos, the Pangasinanes, the Pampangans and the Cagayanos.

THE TINGUIANS

THE people known as Tinguians live in the rugged mountains of north-western Luzon. For the most part the western slopes of the central mountain chain are bare of forests, but both river valleys and mountain sides are carpeted with rank cogon grass. These people have been the subject of especial study by Mr. Fay Cooper Cole, of the Field Museum, Chicago, to whose notes the writer is largely indebted.

The rough nature of the country, together with the lack of forest products and animals, has compelled the people to resort to intensive agriculture in order to make provision for the dry season. When a new field is to be prepared, they go to the mountain-side, build a stone wall, behind which they cut away and fill in the soil until they have made a step or terrace. At the back of this plot they raise another wall and again fill in until at last their fields rise step above step far up the mountain sides. Irrigation is provided by diverting a mountain stream into the highest terrace

and allowing the water to fall from terrace to terrace until it is completely used up. Sometimes large dams are constructed and the water carried a great distance by aqueducts. The terraces are generally built along a mountain stream, so that the most necessary part of cultivation may be easily effected.

The custom of head-hunting has compelled the people of a district to gather into compact villages, which, while at peace with near neighbours, are at war with all others. In this way there have been built up compact agricultural settlements, each of which is ruled by an oligarchy of old men who own allegiance to no tribal chief.

Until recent years dire necessity has made of each man a warrior, while the desire for heads has caused the younger men to make frequent forays against hostile settlements.



By the courtesy of

[Ray Cooper Cole.]

TINGUANS PREPARING A SACRIFICE.

After the medium has called the attention of the spirits to the sacrifice which is about to be offered to them, a short time is allowed to elapse to enable them to partake of the repast. The animals are then singed and prepared for food.

For the initial attack the warrior makes use of his spear, but when fighting at close quarters he depends entirely upon his shield, headaxe, and fighting-knife. The shield has three prongs at the top (see illustration on page 662); these he attempts to thrust between the legs of his adversary, then one blow of the headaxe places the enemy out of the conflict. The two prongs at the other end are used to slip about the neck; one more blow and the victor seizes his trophy and starts for his home.

Following the return of a successful war-party, a great celebration attended with much singing, dancing, and drinking of sugar-cane spirit, is held. Dancing is among the Tinguians, as among other uncivilized people, the chief amusement. The best exponents display a great deal of energy and a keen sense of rhythm. Among their musical instruments is the nose-flute, upon which a plaintive tune is played by blowing gently with one nostril, the other nostril being blocked to increase the



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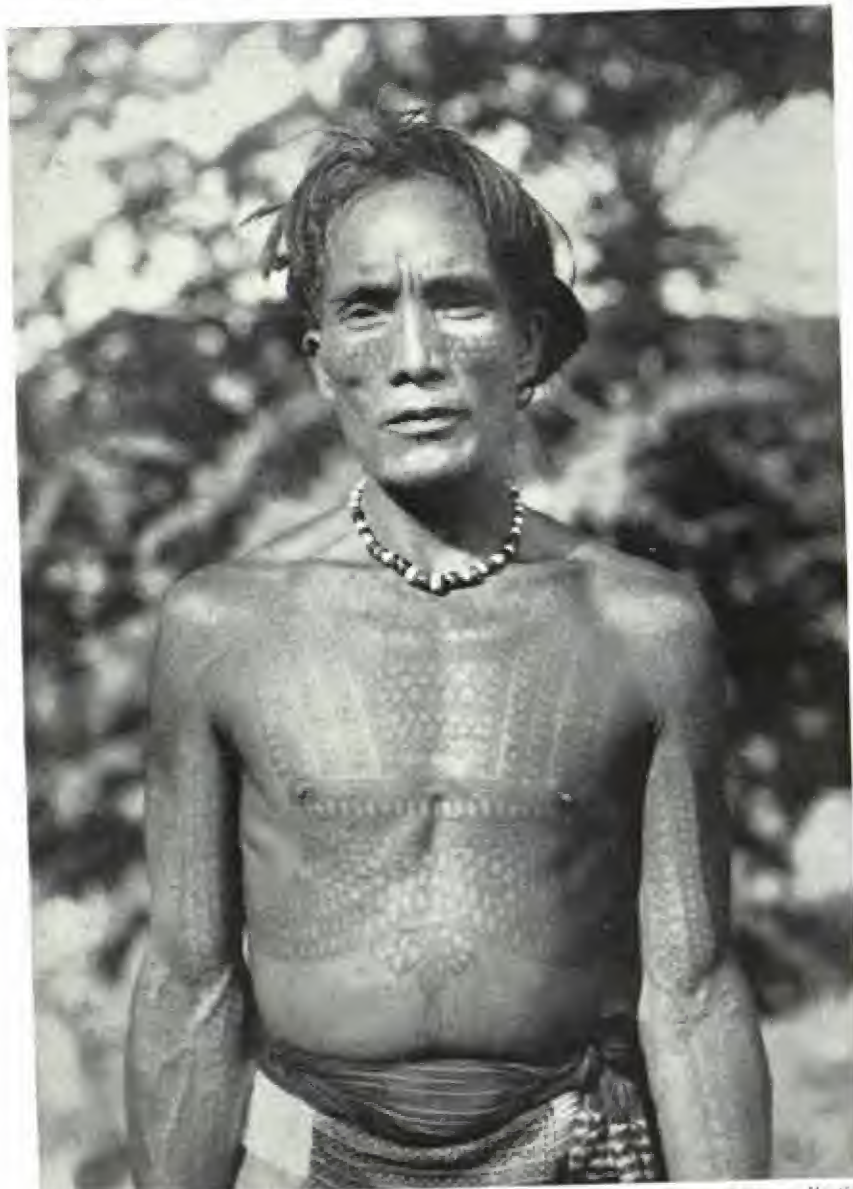
[The Bureau of Science, Manila.]

IFUGAOS OF NORTHERN LUZON IN WEDDING DRESS.

A feast is the invariable accompaniment of an Ifugao marriage, as it is of all events connected with their life. A large amount of the Ifugao's time is spent in obtaining animals and other requisites for these feasts, which have a religious character.

power (see illustration on page 663). At the conclusion of the war-dance, the captured heads are split up into small fragments and a piece is given to each guest, so that he may take it to his home, and thus be constantly reminded of the prowess of the victor.

In speaking of the methods of warfare waged by these tribes and the customs connected with it



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A KALINGA, SHOWING TATTOOING.

Tattooing is a common form of decoration among these people and seems to be mainly used as ornamentation, though sometimes it may be a mark of distinction, or put on because of a supposed medicinal value.

and the bunch of feathers is large enough to fill the bore of the cylinder. When the piston is thrust downwards it drives the air before it to the furnace; as it is drawn upwards, the feathers, collapsing, allow the entrance of air from above. Heavy stone hammers and anvils are used to rough out the implements. The finishing is done with small metal hammers, and when the instrument is complete it is tempered by repeated heating, followed by plunging into cold water. The

and the weapons used, mention should be made of one of their various industries, that of iron-working, which is worthy of special notice. Along the western limits of the Tinguian territory are several villages whose chief claim to fame is the excellence of the weapons they manufacture. The equipment of their smithies is most primitive. Two hollowed-out logs or palm-stems, in which pistons packed with chicken-feathers and corn-husks move, form the bellows. The lower end of each cylinder, about four feet in length, is embedded in clay, and into it, near its lower end, is inserted a tube of bamboo, which, lying horizontally on the ground, converges upon and joins with a similar tube of a second cylinder. The common tube formed by this junction in turn converges with the tube common to the other pair of cylinders and with it opens by a clay junction into a final common tube of clay, which leads to the base of the fire. The piston consists of a stout stick,

fame of their smiths has spread to all the neighbouring tribes, and their spears and head-axes have a wide distribution over Northern Luzon and in other parts of the archipelago.

The women of the tribe wear short cotton skirts, which reach from the waist to the knees, and, when not at work, don short-sleeved jackets. Their hair is held in place with strands of beads, while similar ornaments surround their necks, but the most prized decorations are the arm-beads (see illustration on page 650). These are placed strand above strand, so that they reach from the wrist to the elbow, and if the wealth of the owner permits, even extend to the shoulder. Those above the wrists are drawn so tightly that they cause those members to swell, but this is style, so they endure the inconvenience without complaint.

Any attempt to describe the life of the Tinguian must be preceded by at least an outline of his religion, for to him it is very real, and influences every act of his daily life. He believes in a great host of spirits, with whom he talks through the aid of mediums. During ceremonies the bodies of these mediums are possessed by the spirits of superior beings, and then, no longer as humans but as the spirits themselves, they direct what shall be done to bring health and happiness to the people of the village. Before such a ceremony the medium goes to a grove near the village and there makes an offering at the altar to the *pinang* (see illustration on page 658). These are peculiarly-shaped stones, which are believed to be the abodes of the spirits who guard the village. The heads of the stones are oiled, bark-bands are tied about their necks, and then the blood of a sacrificed pig mixed with rice is scattered before them.

Before an animal is killed it is placed on the ground, betel-nut and lime is laid on it, and then the medium strokes it with oiled fingers, meanwhile bidding the spirits to give attention to the offering which is about to be made. (See illustration on page 653.)

After the spirits have been allowed sufficient time to partake of the repast, the animals are singed and prepared for food. (See illustration on page 654.)



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[the Bureau of Science, Manila.]

KALINGA HEAD-DESS.



[By the courtesy of]

[Prof Cooper, Cebu.]

FIRE-MAKING.

In the island of Palawan the pygmies make fire by placing a strip of rattan between a piece of bark-cloth and a split stick. It is then drawn rapidly up and down until the cloth is ignited.

During these ceremonies spirit-houses are built, and in and about them offerings are made and dances are held. So strong is the faith of the people in the power and interest of the spirit-world that every event of daily life is attended with some manifestations of this belief. Tiny houses are erected in the fields and gardens (see illustration on page 665); ceremonies are held before the new rice can be placed in the granaries; while offerings are made in the houses at times of crisis and epidemics. (See illustration on page 670.)

Marriages are contracted for very young children and a price is then paid for the girl. However, the children do not live together until near the age of puberty. When the time arrives for the final ceremony the groom carries a valuable jar to his parents-in-law, and from that time on he cannot



Up the coast of Luzon.

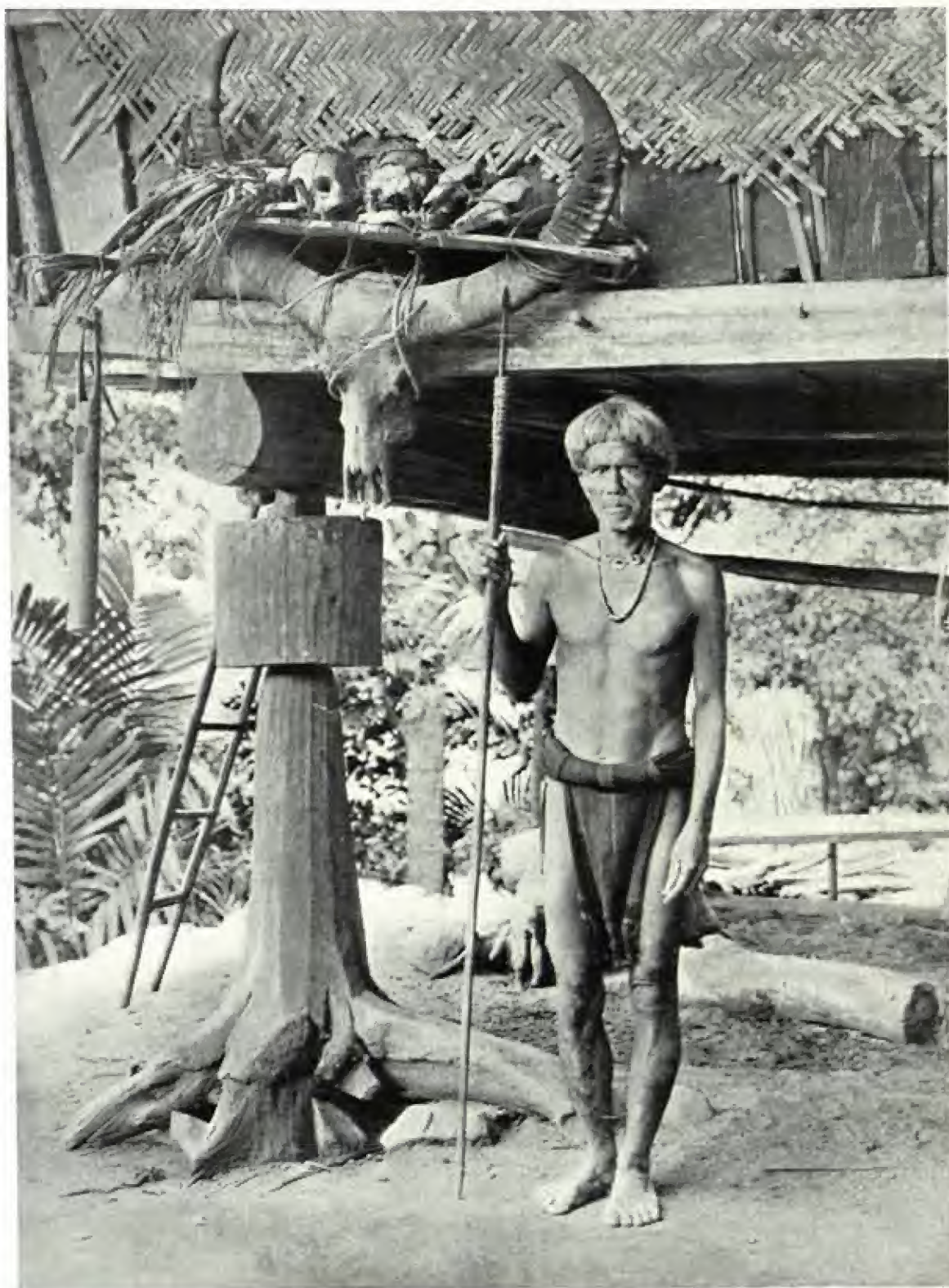
[*City Univer. Coll.*]

A TINGUIAN MAKING AN OFFERING TO THE GUARDIAN STONES.

The stones, in which the guardian spirits are supposed to live, are before certain ceremonies tied up with bark-bands and rubbed with oil. Then the blood of a pig is mixed with rice, which is scattered before them.

call either of them by name. The girl's parents prepare a dish of rice and a coconut-shell of water, and place them on the floor between the couple (see illustration on page 650). The girl takes a handful of rice, squeezes it into a ball and drops it between the cracks in the bamboo floor, as an offering to the spirits. The boy likewise squeezes rice into a ball and tosses it into the air. If it breaks or rolls it is considered a sign that the couple may be unfaithful or their children die, but if it remains intact where it has fallen all is favourable. The couple drink of the cold water in the cup and the ceremony proper is complete.

A funeral is a great event in a Tinguian village. The dead man is dressed in his best garments and is placed in a sitting position against the wall of the room (see illustration on page 676). Above and about him are blankets and other valuable presents, the ghost-souls of which go with the soul of the dead person to his ancestors in *Maglawa*—his future home. The funeral generally lasts three days, and during that time the spouse of the deceased is kept under a white blanket, and both she



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IFUGAO WARRIOR WITH HEAD TROPHIES.

Among the independent clans of the Ifugao the custom of head-hunting grew up largely because the possession of a head was necessary before a feast of victory could be given. With the development of the province and the unification of the tribes the practice is becoming obsolete.



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SKULLS DECORATING AN IFUGAO HOUSE.

Besides the feast in celebration of victory, the Ifugaos make a great occasion of the loss of a head. The funeral of a beheaded body is attended by a vast number of people, and vengeance ceremonies are held on the succeeding days.

and the corpse are guarded night and day by the wailers. This is necessary, for otherwise evilly-disposed spirits would be sure to injure the body or cause the death of the living.

During the period in which the body remains in the house friends and relatives continue to gather, and by the morning of the third day a considerable number have assembled. At some time during the morning of that day each male guest is beaten—one hundred and fifty strokes each—"in order that all may feel as sorry as the family of the dead man." (See illustration on page 674.)

Toward nightfall an old woman sits down in front of the body, and covering her face with her hands begins to wail, begging the spirit of the dead man to enter her body. Suddenly she is possessed, and falls back in a faint. For a moment she is left in this condition, then fire and water are brought, the spirit is frightened away, and the medium gives the last messages of the deceased to his family.

The body is then buried beneath the house in a grave already occupied by one or more of his ancestors, but for many days the family is under strict taboo, and the grave is constantly guarded to prevent the approach of hostile spirits.

THE IGOROTS

THE Igorots live also in Northern Luzon, and may be roughly classified as Bontoc Igorots, Lepanto Igorots and Benguet Igorots, but the name Igorot has been loosely used to include all the head-hunting peoples of Luzon, and later became almost synonymous with wild; it will here be used in its stricter sense.

The Igorots are a hardy and industrious race of fine physique, and are in colour a dark bronze. They have straight black hair, which is cut in a fringe over the forehead.

In the centre of each village, which usually contains a population of three or four thousand, is the

tribunal (see illustration on page 652), where the headman and elders meet to settle disputes and order the affairs of the community.

Tattooing is very fashionable, the pattern most common being an arrangement of straight and curved lines, but more ambitious designs are sometimes attempted. Both sexes are fond of personal adornment.

The standard of morality amongst all sections of the Igorots is very high, and the unmarried girls of each village sleep in a special "dormitory" (see illustration on page 664). The youths also sleep apart from their families, and these arrangements for the segregation of the sexes are zealously maintained by public opinion. Before marriage the boy and girl must obtain the consent of their parents, and they make a trial of married life before the actual ceremony takes place, with feasting and dances. Twins are considered unlucky, but if a neighbour can be found to adopt one of the children no ill results are feared from the mishap.

The Igorots believe in a supreme god and certain inferior deities, who hold communication with them through the ancestral spirits. It is the latter who are the most venerated by the Igorots, and who are the recipients of the greater part of the sacrifices which are frequently offered up. These spirits are represented by roughly-carved pieces of wood. Near every village is a sacred tree, in which the ancestral spirits are supposed to live, and rice and other food is put outside the house on little benches for them.

THE SUBANUNS

THE Subanuns are a large tribe, inhabiting the western peninsula of Mindanao, except the coast. The name Subanun (River-dwellers) indicates this, being given to the people because they were met



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AN IFUGAO RESTING BENCH.

[The Bureau of Science, Manila.]

An Ifugao of distinction has by his house, as may be seen in the illustration, a roughly-carved resting bench indicative of his nobility.



By the courtesy of

[Pap Cooper Cole,

A TINGUIAN WARRIOR.

Until recent years dire necessity has made every man a warrior, while the desire for heads has caused the younger men to make frequent forays against hostile settlements. For the initial attack the warrior makes use of his spear, but when fighting at close quarters he depends entirely on his shield, headaxe and fighting knife.

with in going up the rivers from the coast, in distinction to the Moros and other tribes, who are coast-dwellers. An admirable account of their customs has been written by Mr. E. B. Christie and published by the Bureau of Science at Manila.

The men wear their hair long and dress in a tight jacket and trousers. The women are fond of ornaments, of which earrings, bangles, necklaces and bamboo combs are the most common.

It is rare for a Subanun child to be born within a dwelling-house, as a short time before the birth is expected a small hut, in which charms are hung, is built apart for the mother. The reason for this is probably on account of their fear that the woman might die in childbirth in the dwelling-house. Previously both parents subject themselves to a number of restrictions in diet and occupation. The husband may not behave otherwise than in a perfectly quiet and subdued manner, perhaps for fear of attracting the attention of the spirits to the event that is to take place. He may not tie up the rafters of his house, or any other things, for fear of causing similar complications at the birth of his child, nor may he wear anything round his neck. The mother, whose usual dress is a *sarong*, or petticoat, and a handkerchief tied round the neck, covering the breasts and tucked in at the waist to the *sarong*, is also subject to these restrictions.

At birth the mother is well cared for, and has the attention of a professional wise woman. Afterwards, however, she has to lie for many days subjected to the heat of a great fire. This extremely painful ordeal has probably some relation to a supposed medical benefit to be obtained from a drying process. Often large burns are the result.

Both boys and girls go naked for several years after birth, wearing ornaments as charms against evil spirits during this period. Children are not given names till four or five years old. The family sleeps in one hut, there being no dormitories for boys and girls, as are found among some other peoples of these islands.

There are no remarkable or original customs connected with marriage, which is arranged by the parents of the bride and bridegroom, on proper settlements being made. The sexes, however, have plenty of opportunity of meeting at the great dancing feasts. No priest is necessary to solemnize the contract, but one is often present to invoke the blessing of the spirits. The essential feature is the symbolical act of the couple feeding each other out of a common rice-dish. The parents-in-law are treated with great respect and the husband does not address his wife's father and mother by their names, and the wife shows the same courtesy towards her husband's parents. Polygamy is permitted, but, as in other places, is a luxury which only the wealthy can afford.



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TINGUIAN PLAYING THE NOSE FLUTE.

The nose-flute, upon which a plaintive tune is played by blowing gently with one nostril while the other is blocked up to increase the power, is a favourite instrument of the Tinguians.

Curiously enough, the Subanun men and women differ very little in personal appearance. Nor do they have either to any marked extent the subtly-varied character and outlook which form elsewhere such a large part of sexual attraction. A man is therefore more impelled to marriage by the need of female companionship, the instinct which urges him to secure a fresh lease of life in the lives of his children and the want of someone to do for him those tasks which are best performed by women, than by more poetical reasons. Consequently he is not the victim of acute emotional distress if his suit is rejected. This commonsense basis of marriage, however, is doubtless a factor which explains



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[The Bureau of Science, Manila.]

A WOMEN'S DORMITORY, BONTOC IGOROT.

The women sleep in huts like these from about two years of age until they marry. A grown-up person can seldom stand upright inside, and the single entrance is not much more than two feet in height.

its permanence and stability. Having entered upon the union with such views, the husband is unlikely to be unfaithful, and though his married life may be devoid of subtlety and charm, it has a security which is sound and orderly. This security is increased by the knowledge that the party who seeks to disturb the marriage will have to pay compensation, or lose part of the settlement made upon it.

The Subanuns worship many spirits, amongst others the Spirits of the Sea, the Earth, the Woods, the Rivers and the Protector of the Sick. Their religion rests on a series of alleged revelations made from time to time to the medicine-men or *shamans*.

The chief of these are greatly honoured and act principally in four ways: as oracles for the spirits to speak through them, as mediums, when they speak to the spirits and receive an audible reply, as





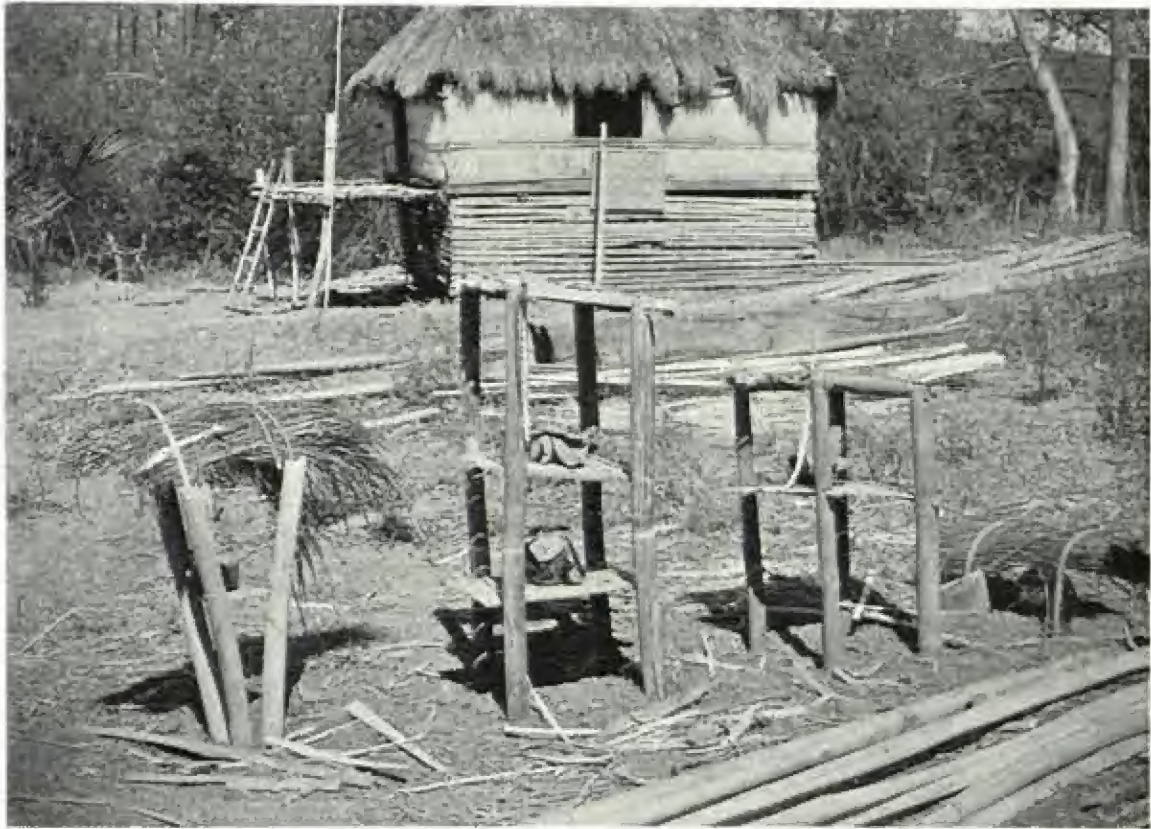
THE PROCESSION OF THE MAHMAL.

One of the most remarkable festivals in Egypt is that celebrated in Cairo every year, when the *Mahmal*, or sacred litter, is taken to Mecca. The procession always arouses the greatest enthusiasm, as it is a sign of the faithfulness of Egypt to Islam.

priests, to offer sacrifices and make prayers, and as doctors, to cure illness. At their death they are not buried, but are laid in shelters, as it is supposed they return again to earth.

Rude altars are raised to the spirits, on which are placed rice, chickens, eggs, betel, tobacco, and jars of rice-beer. Small boats containing offerings are also set adrift, perhaps with the idea of conveying away evil influences. Omens of various degrees are accepted, some being of sufficient importance to cancel an engagement or stop a journey, while others only have the power of deferring the operations to which they relate.

The Subanuns practise many arts of intercession and propitiation, which fall chiefly under the



[By the courtesy of]

[Eng. Compt. Photo.]

TINGUIAN ALTARS TO THE SPIRITS.

The religion of the Tinguian consists in the belief in spirits, and influences every action of his life. During certain ceremonies at which the spirits are supposed to speak by the mouth of their priest, altars are built in their honour, and in and about the altars offerings are made and dances are held.

heads of ceremonies to further agriculture, to obtain good hunting and to guard against ill-luck in house-building.

They frequently hold feasts, and at all erect a platform upon which dancing takes place. The host, who has for some time collected provisions for the occasion, sends out invitations to the neighbouring chiefs, who acquaint their followers with the news. The invitations are pieces of rattan, the number of knots in which denote the number of days before the feast is to be held. Each guest daily cuts off a knot from his piece of rattan, and when one knot only remains, he knows that the appointed time is at hand.

When the guests assemble, all weapons are laid aside and two or three men are deputed to stand watch over them. Generally some men abstain from the feast, to act as unofficial guardians of the peace, being relieved from time to time by others.



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[The Bureau of Science, Manila]

KALINGA OF NORTHERN LUZON IN GALA DRESS.

The Kalingas are a group of the tribes known as Igorots, who are all mountain agriculturists and until lately have been head-hunters.

Before the feast begins, some friend of the host calls attention to the fines to be paid by anyone who does not observe the necessary decorum.

At those feasts which are held in fulfilment of a vow, conditional on the recovery of a sick person, or in memory of the dead, or for some other devotional object, altars are set up and ceremonies performed by the medicine-men. These, however, do not have much effect on the guests, who consider that that side of the entertainment is the medicine-man's affair and do not let their own gaiety be affected by it. The medicine-men, indeed, though highly revered for their spiritual attainments and accomplishments, do not command much respect in the ordinary affairs of life, being thought to be unpractical and in some measure vitiated for practical questions by the defects of their qualities.

Reference has been made above to the method of disposing of the bodies of deceased medicine-men; the ordinary individual is placed in a coffin or wrapped in a mat and buried in the ground. Great care is taken that earth shall not touch the coffin. After the funeral, the relations bathe in a river before returning to their homes.

THE MOROS

THE Moros, originally inhabitants of the northern coast of Borneo, where they are known as Bajaus or Sea-gipsies, are Muhammadans of a mixed Malayan strain, with a considerable amount of Arab blood. These people invaded the Archipelago under description shortly before its discovery by the Spaniards and occupied the Sulu Islands, in which they are principally found under the names Bajaus and Ilamins, and their piratical expeditions in the early part of the last century were a constant source of terror to the inhabitants of the neighbouring islands.

They are short in stature (about five feet, four inches), muscular, slight and active, with small faces, low foreheads and bright eyes.



By permission of

IGOROT AND ILONGOT DANCES.

[The Bureau of Science, Manila.]

The Igorot dancers, shown in the upper illustration, dance in a circle to the beating of bronze gongs. The men follow the leader of the dance, who may be seen in the centre of the picture. The steps are varied and the movements often dramatic. The leader is representing on this occasion a fight with a headaxe.



[By permission of]

A MANGYAN WOMAN.

[The Bureau of Science, Manila.]

The Mangyans occupy nearly the whole of the interior of the island of Mindoro, and are probably crossed with negro blood. Note the quid of tobacco carried between the lips in order to blacken the teeth.

so that at a moment's notice they can take to the canoes moored at the very door. As sailors and in swimming they excel.

Their attitude towards their chiefs and religion does not appear to be very clearly defined, and is perhaps regulated more by chance and circumstance than by any system of order and thought.

The Sultan of Sulu is nominally ruler of all the Moros, but in outlying islands his authority is not always recognized by those who are supposed to hold under him subordinate positions of trust.

In each village there is a *datu* or *pangiran* by whom the social direction of the people is undertaken.

Their spiritual welfare is in the hands of priests, who are, in turn, subject to higher dignitaries (*scrifs*), Arabs, but the religion of the Moro is not strongly developed and is most in evidence when,

They are trained to arms from their earliest years and inherit a contempt for work, which induces them to pursue with vigour their chief occupation other than that of fishing, namely, that of raiding their neighbours, whose goods and women supply their requirements and comforts.

In this pursuit they are fearless, sometimes cruel and untiring, though now their opportunities are few and their activities wisely and firmly controlled.

The men dress in shirts, jackets and trousers, bright coloured sash and head-cloth or kerchief, or a turban which indicates that the wearer has been on a pilgrimage to Mecca. Their garments are generally elaborately embroidered and often are of the richest silks. But their chief care is for their weapons, which are the *barong*, a heavy, short chopper with a razor edge and thick back; the *kris*, the *kampilan*, a two-handled sword, and a lance. These arms are of the finest quality and are sometimes beautifully decorated with carving and inlaid with silver.

A race of sea-robbers, the Moros, as might be expected, prefer to dwell on the coasts, building their houses on piles,

from distaste of life or in pursuance of a vow, he runs amok and kills as many heretics as he can before his own life pays the penalty of his enthusiasm.

Their mosques are ill-kept, their fasts irregularly observed, and the abstinences enjoined by their religion neglected if evasion seems likely to escape notice.

The Moro man does not appear to find much amusement in dancing, though a kind of dance (*mincha*) is performed by young men armed with a sword or stick : it is in the nature of a combat, and as a display of fencing is remarkable for the dexterity and quickness of movement shown. The women, however, invariably dance at marriages and other occasions of importance, posturing with movements of the arms, wrists and hands. Most of the movement is above the waist, and the feet are hardly used at all.

THE BAGOBOS

THE Bagobos live on the island of Mindanao, occupying the slopes of Mount Apo. In colour they

are a light reddish-brown with an olive tinge, and are generally noticeable for the large plugs they wear in their ears. Both sexes pierce and enlarge the lobes of their ears, the men wearing wooden, the women ivory discs in the apertures. They further enhance their appearance by filing their teeth. (See illustration on page 646.)

Their dress is extremely elaborate, and has been described by Mr. Fay Cooper Cole as the most picturesque in the Philippine Islands. The men confine their hair with kerchiefs, the edges of which are decorated with beads and tassels. A close-fitting undershirt is often worn, and above this an elaborately beaded or embroidered coat, which opens in front and seldom reaches as low as the waist (see illustration on page 649). The hemp cloth trousers rarely reach the knee, and the bottom of each leg is decorated



By permission of

A MANOBO OF MINDANAO.

[The Bureau of Science, Manila.]

The Manobos, whose usual dress consists of short trousers and a shirt, are a warlike people and very expert archers. They live in clans under a headman, and occupy a large part of the island of Mindanao.



By permission of

[The Bureau of Science, Manila.]

IFUGAOS DANCING ROUND AN IMAGE.

First the left arm is stretched forward and the right backward, then their positions are reversed. Next the left arm is stretched forward and the other bent, so that the hand comes just below the breast. Afterwards the movements are very elaborate.

around the neck and reaches to the skirt, so that no portion of the upper part of the body is exposed. These jackets are embroidered over the shoulders and arms and at the neck and waist: often they have complicated designs in shell discs or beads. (See illustration on page 651.)



By the courtesy of

[Pap Cooper Cole.]

AN OFFERING IN A TINGUIAN HOUSE

In times of crisis offerings are made in the houses to the apitits. Observe the armbeads placed strand above strand on the arm of the officiator. These are the most cherished ornaments of the Tinguians.

with a beaded or embroidered band. Two belts are worn, one to hold the trousers, the other to support the fighting or working knives which the man always carries. In lieu of pockets each man has on his back an elaborately-beaded hemp cloth bag, which is bordered with tassels and bells of native casting. Both men and women have many strands of beads encircling the neck and often falling free on the chest. Shell bracelets also are commonly worn.

The dress of the woman is not less artistic than that of the man. Her jacket is closely fitting

upper part of the body is

The skirt is made like a sack with both ends open and is held at the waist with a cloth or beaded belt. Many strands encircle the neck, and often a broad bead necklace is worn over one shoulder. A small carrying-bag decorated with beads and bells is suspended from the shoulder.

The women are fond of loading their arms with ornaments of brass and shell, while anklets and leglets with rattles and bells attached are commonly worn.

The Bagobos are nominally subject to one ruler, but the subsidiary chiefs, or *datus*, are not always



By permission of

[The Bureau of Science, Manila.]

AN ILONGOT WARRIOR OF NORTHERN LUZON.

The distinctive features of Ilongot dress are well shown here—the belt, the weapon and the remarkable head-dress. The Ilongot wears his sword, which is well made and ornamented, in a wooden scabbard, and is very rarely seen unarmed.



By permission of

[The Bureau of Science, Manila.]

A MANGYAN MAN.

An adult man from Bulalakao, Mindoro, looking for a bride.
Note the leather on his right arm.

obedient to his rule. Besides the *datus*, who judge the people and see that offenders against the laws are punished, the priestesses have some power. They are generally women of middle life skilled in weaving, who have been called by the spirits to become "*Mabalian*."

A priestess conducts the ceremonies which are almost perpetually held to gratify the spirits, and makes offerings to them; she is also versed in medicine and attends to the sick. A distinctive dress denotes the honour in which she is held, and any attempt by an unauthorized person to assume these honours is punished by the spirits.

After a birth the priestess rubs the eyes of the infant and of the spectators with a particular kind of earth to prevent them from being blinded, and for her services receives a pecuniary reward. Severe sickness is cured by appealing to unseen beings, and those spirits which are evilly disposed are frequently appeased by the erection of a small shrine on which offerings are placed.

Marriage among the Bagobos takes place at a much later age than elsewhere in the Philippines, the contracting parties being sometimes as much as twenty years of age. The match is usually arranged by the parents, and formally ratified at a meeting of relatives and friends at which two headmen, or *datus*, represent the persons most interested. The father of the girl always makes a return present equal to about half of the marriage gift, so that any taunt that he has sold his daughter may be avoided.

Marriage does not take place immediately after this ceremony, but is delayed for a year, during which time the boy works for his future father-in-law. The ceremony is as elsewhere a form of mutual feeding, the bride and bridegroom helping each other to rice out of a common dish. But a priestess first makes offerings to the spirits. The couple then go to their new home, but the bridegroom will have to do certain services for his wife's family for some years afterwards.

The houses are generally of one room, raised from the ground and reached by a ladder or a notched pole. Within the house is a platform, which forms the sleeping compartment of the room. The *datus*, however, have houses of a larger size, in which two hundred people or so can gather, as they do on festivals or in time of danger. The chief's house is built on the same plan as the others, the warriors occupying the sleeping bench, the wives and daughters having little boxes round the sides and the rest sleeping on the floor.

The walls are covered with spears, shields, looms and instruments of music, and in the room are various devices for the spirits to live in and so be constantly present to favour the occupations of the people and bring them happiness. The spirits are many in number and have under their patronage particular people. For instance, one spirit looks after the warriors, another the weavers, another the brass workers, and so on. The spirit who owns all articles of food and who looks after the fields and crops has a shrine built to him in the middle of any rice-field, and after the crop is harvested a great ceremony is held in his honour. One spirit, however, is considered the chief, the spirit who created the world, and no ceremony is performed without first making an offering to him. The lesser spirits, too, are supposed to be his servants.

A curious belief is that held in connection with the guardian spirits, one of whom is thought to be attached to each family. When children of two families marry, their guardian spirits merge into one and become a single spirit guarding the pair.

The spirits who watch over the warriors are particularly powerful and may only be addressed by warriors who have killed one or more persons. Such warriors, amongst whom may be counted a man who has killed the admirer of an unfaithful wife, can wear a particular dress, and those who have killed several persons in war add a further decoration to their dress.



[By permission of]

[The Bureau of Science, Manila.]

A BONTOC IGOROT WOMAN.

The chief adornment of an Igorot woman is her hair, which is secured with a string of beads and increased by "combing."

Occasionally a human sacrifice is offered to the spirits who guard the warriors, and any person who has been troubled by ill-luck during the year, or any family in which there has been a death, may take part in it by making a payment to the *datu* who provides the sacrifice.

The person sacrificed is, of course, a captive or a useless slave; slavery being a recognized institution and the need of slaves the chief incentive to raid against the neighbouring tribes.

The slave is placed with his back to a tree and his hands are tied high above his head. A prayer is then offered up for prosperity. After this a spear with a very long shaft is placed pointing to the left breast of the victim, and all those who have assisted in the purchase take part in the sacrifice by holding or touching the shaft. At a given signal the spear is thrust through the heart



[By the courtesy of]

THE WHIPPING CEREMONY AT A TINGUIAN FUNERAL.

[Pip Cooper Cole.]

The funeral generally lasts three days, and during that time the corpse is carefully guarded against injury from the evil spirits. On the morning of the third day each male guest is whipped, so that all may feel as sorry as the family of the dead man.

of the victim, whose corpse is later pierced with a number of wounds and then buried. Shortly afterwards a ceremony is held at which two festooned poles are raised on high to mark the occasion; the warriors drink deeply and boast of the warlike nature of their achievements and recount the engagements with the enemy which have earned them their proud position.

Other ceremonies are held by people of various occupations in honour of the spirits who are their particular guardians. When a Bagobo is ill he is moved from his own house to another's, in order that he may get the benefit of the good spirits there and perhaps be lost sight of by the evil ones. Should he, however, be likely to die he is taken back to his own house, lest his death might bring on his friend's house the attention of the evil spirits. There is a class of spirits who are thought to eat the shades of dead people and to have power to injure the living; sometimes they are identified with the spirits of the dead. If a man dies in another's house his family has to pay compensation for the ill-luck his death is sure to bring.



By permission of]

[The Bureau of Science, Manila.

A BONTOC IGOROT WOMAN LYING IN STATE.

Death is taken very philosophically by the Igorot, and there is no loud wailing or prolonged mourning, at least for the aged, though the funeral rites occupy some two to eight days, according to the importance of the deceased and the wealth of his family.



By the courtesy of]

[Pap. Cooper Coll.]

MOURNERS AT A TINGUIAN FUNERAL.

A funeral is a great event in a Tinguian village. The dead man is dressed in his best garments and placed in a sitting position against the wall of the room. About and above him are blankets and other valuable presents which he is to take to his ancestors in his future home.

CHAPTER XXVI

THE DUTCH EAST INDIES. *By A. CABATON*

THE Dutch East Indies, a colony of the kingdom of Holland, are situated in Asia, being bounded on the east by the Pacific Ocean, on the north by the China Sea, and on the south and west by the Indian Ocean. So great is the ethnographical variety in them that we must be content with a classification into three large groups, namely, the Papuans, the Indonesians, and the Malays—the two latter being very superior both in numbers and in civilization to the first-named.

The woolly-haired Papuans, described in Chapter I., dwell chiefly in New Guinea, and, crossed with other blood, in some of the neighbouring islands. As Indonesians (that is to say, as Malays of almost pure descent) are reckoned the Bataks of Sumatra, the Dyaks of Borneo, described in Chapter V., the Alfuras of Celebes and the Moluccas. The Malays, mixed with Hindu, Chinese and Arab elements, include the Malays proper, the Javanese, the Sundanese, the Madurans, and the Balinese.

It would be impossible in a brief space to give an idea of the manners and customs of all the peoples of Indonesia, but those of the main divisions, the Javanese, Balinese, Malays, Bataks, Bugis, Alfuras, Dyaks and Papuans are to a large extent those of all the other groups.

The Javanese, with whom we must join the Sundanese dwelling in Western Java and the Madurans of the island of Madura, make up a group of nearly thirty millions, and are the most cultivated and refined, as well as the most sociable, race in Indonesia.

The religion of the Javanese, the Sundanese, and the Madurans is Muhammadanism—of a sincere type, but tinctured with survivals and practices of older cults. The Javanese, no doubt originally animists like the mass of the still half-civilized Indonesians, were subsequently Hinduized. Siva-worship first and then Buddhism had very powerful influence over them, and it is to the Hindu civilization that are due the magnificent temples now in ruins over Java : Boro-Budur, Prambanan and Mendut, to mention only the most famous.

Islam probably reached Java towards the thirteenth century, spreading thence through all the islands of the Indian Archipelago. If a certain number of these islands still remain pagan, if Christianity is making progress among the Bataks of Sumatra and at Minahassa in Celebes, everywhere else Islam is already in possession or is gaining ground.

The Muhammadanism of the Javanese is as mild and tolerant as it is sincere. The ritualistic ordinances of the Koran, with the exception of initiation, are but lightly regarded, and the same is true of the fast of Ramadan. Belief is given to spirits and to incarnation in natural objects, such as stones or animals. There is nothing of Islam in the sacrificial feasts.

Family life is very strongly rooted in Java. The people are very prolific and rejoice over the birth of every child. Wives are treated with much kindness, sons and daughters with extreme tenderness. The father, in return, receives the greatest deference and is never allowed to want for rice in his old age.

When the fact that a Javanese woman is expecting to become a mother is announced to the relatives and friends, they offer her presents of rice dyed yellow with turmeric, scented oils and candles, among the poorer classes. In the higher ranks there are added clothes, gold and silver



Photo by

[Dr. Arnold Hein,

A MALAY SACRIFICE. SUMATRA.

The Malays in the South-Eastern district of Sumatra kill an ox at every festival. After the banquet the head of the ox is wrapped in a white cloth and placed under the house of the head of the village or host.



From "Javan, Facts and Fancies."]

[By A. de Wit.]

A JAVANESE WEDDING.

One of the ceremonies at a Javanese wedding is the washing of the bridegroom's feet by the bride in token of her submission.

puts on new clothes and makes to the midwife, who has assisted her in her lustrations, a present of rice, cocoanuts and betel. In the evening a performance is given in the house of a *wayang* or shadow-play.

If a boy is born, a sharp bamboo, wrapped in a paper inscribed with the Javanese alphabet, is put into a new jar and buried. On the first night the child is watched by people who read to him aloud some old tale. When he is nine months old a *wayang* performance is given. He receives a name a few days after his birth. In the case of a first-born the parents often change their name with their child.



From "Javan, Facts and Fancies."]

[By A. de Wit.]

A JAVANESE WEDDING.

The bride and bridegroom spend the eve of the ceremony, which is conducted according to Muhammadan rites, in vigil. They are here seen sitting in state.

bracelets, copper cups, and gold needles.

At the seventh month a feast is given to the relatives and friends, at which the dish of rice stained yellow, the colour of good luck, is never missing. Then the woman washes her body with the milk of a cocoanut, on the shell of which have been drawn with the greatest possible care a boy and a girl, so as to influence the mother favourably and to cause her to bring into the world a beautiful child. The husband himself must open the cocoanut. After this ablution comes a bath, into which the sweetest-smelling flowers have been put. Next the woman

Boys are initiated between the ages of nine and twelve, but with no great ceremony except at court. A new name is then given. Two years later the teeth are filed as a sign of the attainment of majority.

The Javanese marry early; boys at sixteen, girls between twelve and fourteen. The parents choose for their children, but, out of affection, it is rarely that the interested parties are not consulted, and their consent is absolutely necessary. Both sets of parents discuss among themselves the terms of the marriage, then the girl's parents offer a betrothal-pledge to those



[Photo by]

FESTIVAL ATTIRE, SUMATRA.

[Mr. Arnold Heine.]

At festivals the women and girls of families of high rank, especially the Penharales, Gindos and Pennawos, dress themselves in bright coloured materials of great value interwoven with silver or gold threads. They also wear rich gold ornaments on their heads. The girls, according to the Muhammadan religion, do not let themselves be seen except on these occasions.

of the boy, who soon after offer the "purchase-price" for the bride in silver, jewels, stuffs, food, etc. Each of the girl's parents receives also some special gift. On the day when the presents are delivered all the relatives and friends on both sides are invited to festivities and banquets, which last one or more days, being furnished first by one side and then by the other.

The eve of the wedding is spent by the future husband and wife in vigil, without which it is thought that great ill-fortune would follow. Next day the ceremony takes place at the mosque according to the Muhammadan ritual. The bridegroom, preceded by music and accompanied by all his relatives and friends, arrives in gala costume, with his face painted; the bride stays at

home and is represented at the mosque by her guardian. Then the husband, having put on another very sumptuous costume, proceeds to his wife's house, she awaiting him exquisitely adorned, her face painted, the upper part of her body and her arms bare but anointed with a mixture of poppy-oil and turmeric, which is called *borch*.

After having washed her husband's feet in token of submission, the young wife is escorted in procession to the home of her new family, where a banquet takes place for all the guests. Next day the feast is repeated at the home of the wife's parents. On the third day the young couple are allowed to go to set up their own home. When they are too poor to do so, they settle with the wife's parents until they can have a house of their own.

Marriages are favourably



From "Jata, Fats and Fancies."

[By A. de Wit.]

GUESTS AT A WEDDING. JAVA.

The bridegroom arrives at the mosque accompanied by all his relatives and friends.

The bride, however, stays at home and is represented by her guardian.

arranged between two young children with the sole object, on the part of the parents, of assuring to their offspring an advantageous match. In such a case the two little ones remain in the homes of their respective parents, and the marriage is not consummated until both have attained the age of puberty.

Divorce is common in Java, thanks to the facilities given by Islam to the husband. He can free himself by paying to his wife a stipulated sum.

A widow can marry again three months and ten days after the death of her husband.

When a Javanese dies, the *imams* come to recite some *surats* of the Koran and to wash the body. Nowadays it is becoming more and more common for the near relatives to bathe and dress the corpse. They then wind it in a shroud, which goes seven or eight times round the body and envelops the

head as well. At the end of twenty-four hours it is carried to the tomb on a bamboo litter, fitted with a parasol to protect it from the sun and the rain. Priests walk in front reciting the profession of the faith, and after come the relatives and friends.

The burial-rites are those of Islam. As a rule, the corpse is wrapped only in a winding-sheet and placed in a niche excavated laterally in the grave and shored up with planks before the grave is filled in.

The Javanese believe in good and evil spirits, are terrified at ghosts, and accept astrology, lucky and unlucky days, omens, and all the familiar practices of magic.

Their medicine until recently has been entirely empirical and akin to magic. It has been in the hands of the *dukuns*, a kind of sorcerer, male or female, who exorcize evil spirits, torture patients and pour into them the juices of plants and roots prepared by themselves. For some fifteen years, however, natives trained in European medicine have been invading the field of action of the *dukuns*.

The Javanese adore music and theatricals. Their elaborate music strikes one, when accustomed to it, as shrill, somewhat melancholy, tuneful and picturesque. A complete Javanese orchestra is called a *gamelan*. It comprises some full-sounding bamboo pipes, a series of gongs struck with rods, viols, violins, guitars, drums, xylophones, etc.

No feast or grand ceremony occurs in Java without the aid of a *gamelan* and a performance of the *wayang* or shadow-play. The marionettes for the latter are figures cut out in buffalo-hide, painted and gilt, which are manipulated behind a screen upon which the flame of a lamp casts their



From "*Java, Facts and Fancies*."

[By A. de Wit.]

A JAVANESE WEDDING.

At the meeting of the bride and bridegroom they throw small bags containing chalk and betel-nuts at each other.



From "*Java, Facts and Fancies*."

[By A. de Wit.]

A JAVANESE WEDDING.

The men come with the father of the bride to conduct the bridegroom in solemn procession to the mosque.

shadows. An actor, who is called the *dalang*, sets forth the play, always taken from the Ramayana or Mahabharata, to the action of the marionettes. The male portion of the audience watches the marionettes themselves, the women, on the further side of the screen, see only the projected shadows.

The Javanese are also very fond of the performances of the *ronggengs*, public dancers, whose "dancing" consists of a series of plastic poses and living pictures.

Animal combats, tiger against buffalo, bull against bull, fights between two cocks, quails, crickets, or fish, games of chess, draughts and cards are also very popular in Java.

The Balinese, who inhabit the small, fertile volcanic island of Bali, to the east of Java, are physically like the Javanese, but are very different in their customs, owing to their persistent Hinduism.



From "Java, Facts and Fancies,"

A SACRIFICIAL OFFERING OF FOOD.

[By A. de Wit.]

The Javanese are most assiduous in making offerings of food, not only at birth, marriage and death, and at ceremonies concerned with the prosperity of agriculture, but at almost any incident of daily life.

This small group typifies the unconquerable resistance of Hinduism against Muhammadan persecution. It has preserved through the centuries the Sivaism elsewhere in Indonesia entirely crushed out. Siva and his consort Durga, and a certain Devi Sēri—the Hindu Sri—are the only real divinities, though the other members of the Hindu pantheon are also admitted into the painted and richly-gilt temples. Agrarian rites have a large place in the religion of the Balinese, but they have retained the prayers, the purifying fasts, the cremation of the dead, the absolute aversion from the flesh of cattle and buffaloes, the respect for the "five products" of the cow, and the oppressive system of caste, which mark Hinduism.

There is a curious survival of the ancient Polynesian gods among the Balinese, who pay reverence to quaint little figures made out of *kepegs* or Chinese cash, which they dress up in rich stuffs and call *Rabut Sedana*.



by permission of J

NATIVES OF THE TENIMBRE ISLANDS.

The Tenimbre Islands, of which the best known is Timor-Laut, are situated midway between Timor and New Guinea. The natives, resembling Malays rather than Papuans, are head-hunters and are constantly engaged in tribal warfare. They live by hunting, fishing and agriculture, but have some knowledge of working iron and copper. In religion they are animists. Their houses are built on piles and are generally found on the hills near the coast.

[A. E. Pratt.]



From "Java, Facts and Fancies."

[By A. de Wit.]

JAVANESE STREET DANCERS.

The Javanese are very fond of the performances of street dancers, whose entertainments consist of a series of plastic poses and living pictures.

parents in order to earn the *mepadik*. *Merang-kat*, or marriage by capture, with the consent of the bride, tends more and more to replace this. When it takes the form of actual violent carrying-off of the girl, against the family's wishes, it is called *melegandang*. The man who has recourse to it is obliged to live in hiding with his victim until the parents shall have given their consent and have received from him the purchase-price. If they persist in their refusal, he makes application to the prince, who fixes the price. The union is illegitimate without either the consent of the parents or the intervention of the prince.

A Brahman can marry a wife from each of the four castes; a man of the people can have but one. A widow of high caste may not remarry under the severest and most dishonouring penalties. The lot of a Balinese woman is very poor. Profoundly despised when she is childless or has only daughters, she can only improve her position by bearing sons, the absence of whom is supposed to be a punishment due to faults which she had committed. Even the wives of a prince are not exempt. The difficulty is often surmounted by the adoption of a strange boy or a brother's son.

The birth customs are the same in Bali as in Java, with the omission of the Musulman observances. It is at the third and seventh month before child-birth that offerings are made to the gods to obtain protection against evil spirits.

The parents arrange the marriages, and only among children of the same caste. The usual marriage is called *mepadik*, that is to say, purchase of the bride. The price is between two and ten pounds among people of moderate means, fifty pounds among the rich. The suitor has almost always to live and work for a long time with the girl's



From "Java, Facts and Fancies."

[By A. de Wit.]

WAYANG DANCERS.

The wayang, a shadow-play performed by marionettes, is the most popular form of entertainment in Java and is performed on every important occasion. Symbolical dances are given in the pauses of the drama.

The cremation of the dead and the custom of casting the ashes into the sea are characteristic Hindu survivals in Bali. But with young children, and in event of an epidemic, such as smallpox, for instance, cremation is not adopted. There is no specified time for cremation, and as it necessitates vast expense, the corpse sometimes remains five or ten years before being burned. In the latter case, all trace of the body having disappeared, there is burned in its stead a mannikin made of palm-leaves; and this is what is done also for those who die away from the island.

Previous to cremation the body is placed under a special shelter erected on the family property. After the accomplishment of all the religious and domestic formalities, the corpse is burned in a pyramid-shaped construction of bamboo and rattan, which is called a *sema*.

When a prince or princess of royal blood dies, the wives or the slaves crowd round the body with violent cries, demanding urgently to be allowed to die with their husband or mistress; but it is the king who decides which shall be permitted to do so. Those who are chosen pay their devotions daily, with their feet wrapped in white linen; for being henceforward sacred, they must no longer touch the ground with their bare feet. The wives offer food every day to the corpse of their husband, kiss it, and bathe it with their tears until the date of the cremation. The decomposition of the body is delayed by fumigation with benzoin.

This mourning lasts until the eve of the funeral. The night before is spent in rejoicing and incessant dancing around the destined victims. They are offered the most dainty dishes and made to drink a quantity of strong liquor, while the priests depict to them the delights which await them in the next life. On the day itself each one is carried to the pyre in a bamboo palanquin decorated with flowers, preceded by offerings to the gods—roast sucking-pig, rice, betel, and fruit. On arriving at the scene of their immolation each finds a special construction shaped like a trough, raised on four short posts and flanked on two sides with planks. She walks three times round this before getting into it; the flowers with which she is adorned are taken off her; she raises up her offerings to the gods; a pigeon or a fowl is released; the victim is stripped of her clothing down to the waist and is then stabbed; her female relatives at once hasten forward to wash her body and to cover it with wood up to the head; a light is set to the pyre, and the corpse is reduced to ashes.

The wives of a prince and princesses of the blood used not to allow anyone to dare lay hands on them to stab them, which would have defiled them, and therefore used themselves to spring into the flames lighted to consume them.



From "Java, Facts and Fancies."

[By A. de Wit.]

A CHINESE FUNERAL.

The Chinese form a large and important part of the population of Java, and at the funeral of one of their colony burn a number of symbolical figures.

The cremation of widows (which only took place indeed in royal or princely families) has almost entirely disappeared in Bali, under the pressure of the Dutch government.

The island of Sumatra, much vaster but less thickly populated than that of Java, is situated to the westward of it and south of the Malay Peninsula. The three most important racial groups in Sumatra are the Malays proper, the Achinese, and the Bataks.

Of the Malays, a description has already been given in Chapter IX., but it is to be noted that among the Malays of Minangkabau (the upper part of the modern Padang) the ancient matriarchal organization of the family has bequeathed to woman an important position; marriage for her is a matter of mutual choice, and her husband comes to live with her parents. Under their Muham-



From "Java, Photo and Pictures."

[By A. de Wit.]

A CHINESE FUNERAL PROCESSION.

The Chinese who live in Batavia maintain the characteristics of a Chinese funeral. They are the more able to preserve their customs owing to the jealousy of their commercial success which prevents them mixing freely with the natives.

Madanism the Malays of Minangkabau remain extremely animistic, and pay reverence to various objects and fetishes, which they have converted into servants of Allah.

The Achinese, to the number of ninety thousand, inhabit the northern extremity of Sumatra. Their kingdom, which once dominated the whole island, had dealings with China, Japan, Egypt, Turkey, Persia, and all European nations that came to Indonesia. In the eighteenth century it declined, but it is not even yet completely conquered by the Dutch. Warlike, treacherous, haughty and fanatical, the Achinese hate strangers, and indulge in robbery and brigandage. They are intemperate, using both opium and strong drink to excess.

Between the fourth and sixth months before childbirth the woman receives a ceremonious visit from her mother-in-law, who brings her a present and gets in return some tobacco and stores. In the same way all other visitors are bound to bring a gift for the future mother. She is surrounded by a thousand precautions against the evil spirits. When lying-in, a woman is bathed and



[Photog.]

A NATIVE OF NORTH NIAS.

[A. B. Kloss.]

The inhabitants of the Nias Islands are Malayo-Polynesian in race and live by agriculture and fishing. They are inordinately fond of dress and ornament, the value of which is often very great. The ornaments shown in the illustration are of gold. Their religion is a crude form of animism consisting chiefly in the propitiation of evil spirits.



[By permission of]

[Edward Elton.]

ORNAMENTS. GUGGANO.

The dark brown hat of fibrous material, on the left, is worn by mourners, and the cap ornamented with hen's feathers, on the right, at festivals.

Girls are married very young, between eight and ten, and boys at sixteen. Go-betweens discuss and arrange the marriage. The girl receives a gift from the *fiancé*, which she keeps if the match is broken off except for some fault of hers. If her father broke the arrangement without valid reason, he would be subject to a heavy fine. The young bride after her marriage continues to live at her mother's, whither her husband may come to see her. Her parents provide for the upkeep of the establishment the first time, but afterwards the husband must make presents to his wife to cover the cost of his own board.

Married life in Achin is definitely patriarchal, and the condition of women is not so favourable

as in Minangkabau, owing to the predominance of Muhammadan ideas.

The Achinese, indeed, are strong, rather fanatical Muslims. On all the important occasions in their lives, at birth, at death, on departure for a long journey, in severe illness, when much business is at stake, they give a *konduri*, a religious repast, to which are invited some of the poor and at which there are recitations from the Koran and prayers. The most important of these *konduris*, the *konduri mulud*, in honour of Muhammad, is held in every village without exception.

The funeral rites are the same as among the Malays and the Javanese.



[By permission of]

[Edward Elton.]

KRIS HANDLES.

The central handle is of Balinese origin and is mounted with coloured pieces of glass. The handles on the right and left, made of richly carved bone, come from Java.

This is also true of games and amusements. At Ramadan there are grand processions and religious festivities.

The Bataks are Malays in an inferior stage of civilization, who are confined to the residency of Tapanuli, south of Achin. At one time they had a terrible reputation; they were accused of eating their aged parents when they became incapable of looking after themselves, so as to give them pious burial in their own stomachs. At the season of the maturity of the orange the old man, forced to become part of the festival, himself climbed up a tree. The family, down below, chanted in refrain: "When the fruit is ripe, it falls from the tree!" Finally the victim let himself fall to the ground, where he was slain and piously consumed. Such atrocities (which were, however, entirely ritual in character) do not appear to continue nowadays.

Though beginning to become Muhammadans or Christians, they are largely pagan, with traces of Hinduism. They distinguish between three classes of *debatas* or gods—those of heaven, those of earth, and those of the lower regions. The most respected, *Batara Gurni*, has often been identified with Siva.

Some of them have a notion of a sovereign being, the origin of all that exists—by name *Hasi-Hasi*. Spirits, especially the souls of the dead, haunt the mountains, rocks, woods and villages. Rice, fruit and flowers are offered to these. The Bataks have neither temples nor priests. Their *datus*, or sorcerers, preside over ceremonies, exorcize, interpret dreams, practise medicine, and manufacture charms. The most dangerous charm is composed of various portions of the body, especially the head, of a man killed in battle, or of a young orphan craftily murdered by the sorcerer. A decoction made therefrom represents the soul of the dead, and a *pupuk*, or mannikin, anointed with it renders its possessor invulnerable and attracts all good fortune to him.

Some days after birth the infant, escorted by the family, is taken to the river, where it is bathed, and receives from its father a name, which is retained until majority is reached. A banquet follows.



By permission of

A BALINESE CARVING.

[Edmond Elzen,

This wooden figure is a representation of Krishna riding on his eagle, a frequent motive in Bali, where Hinduism has survived.

The family organization is patriarchal, and woman's position is very inferior, although she is well treated. The husband settles a dowry upon her, but she has no right to any more of the family property in the event of his decease. Sterility is a ground for divorce. The marriage-rites are simple. There is a banquet and offerings to the spirits. The girl's father holds a robe, in token of the union, over the heads of the young couple, who are pelted with grains of boiled rice.

The poor, rolled up in a mat, are very soon buried. The body of a rich man is washed, while a

slave standing underneath the house receives the water over him—which brings with it his immediate freedom. During this operation the women lament within. The corpse is then enclosed, with some camphor, in a coffin, which is carried out of the house on a kind of platform specially constructed. A bamboo tube, through a hole in the coffin, carries off into the ground the products of putrefaction. After a varying interval the burial or cremation takes place, followed by two days of festivity, the sorcerer presiding over all. Subsequently the bones are dug up and stored not far from the village in little houses built upon piles.

The Bugis and Macassars inhabit the slim-shaped island of Celebes, south-east of Borneo. The former occupy the coast and the southern portion, the latter the western part of the southern peninsula. They resemble the Javanese, but are handsomer and stronger. They are excellent fishermen, sailors and traders.



By the courtesy of

[The Rotterdam Royal Mail Line,

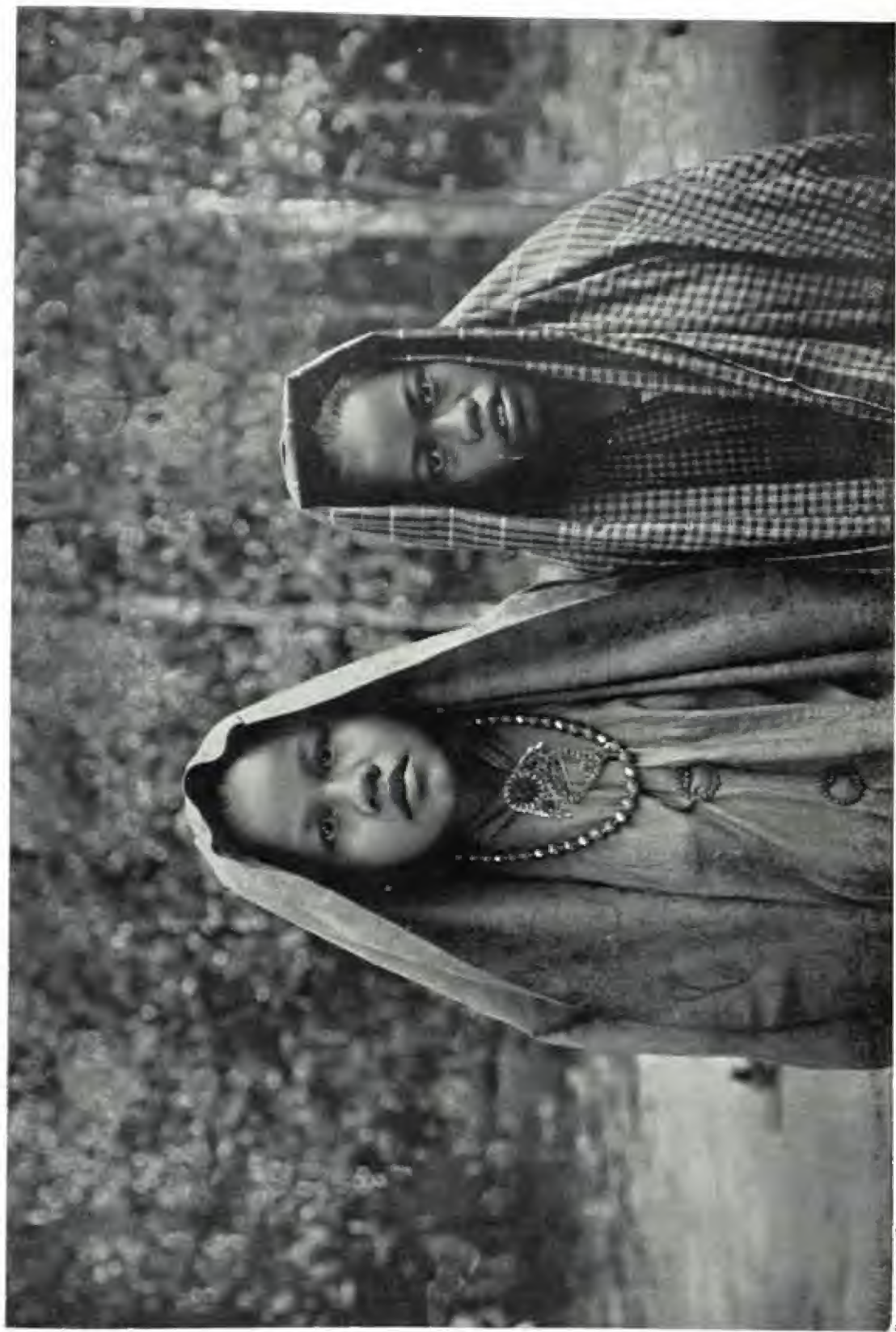
DANCING AND PLAYING.

This illustration of a scene from one of the favourite plays of the Javanese—*Srikandi* and the Giant—shows admirably the character of the popular entertainments.

All are more or less Muhammadanized nowadays, with some Hindu survivals, such as the Sivaite worship of the lingam. They honour also the crocodile and the eel, and put much belief in the powers of certain sorcerers, male and female.

Marriages, conducted with the aid of go-betweens, are made by the parents, for except at harvest-time the young of the two sexes do not meet. The husband settles a dowry on his wife. She has a good position, being well treated and always consulted about her marriage.

The half-civilized tribes of central Celebes, the Alfuras and the Toradjas, whose customs are little known, indulge in head-hunting, drink the blood of a conquered enemy and eat his brains to acquire his strength and intelligence.



By permission of

MALAY WOMEN. SUMATRA.

The Malays, widely spread over nearly all Indonesia, are most strongly reinforced in Sumatra. In physique short, spare, wiry and muscular with small hands and feet, the Malay gives an impression of suppleness and hardness. He is intelligent, active, industrious, capable of strong devotion and still stronger hatred, and has the character of being cunning, susceptible, vindictive and treacherous.

[Edward Elton.]



[Phot. by]

[Leipziger & Co.]

DANCING DERVISHES. CAIRO.

These dervishes take their name from the manner in which they perform their devotions, dancing to the music of flutes, drums and tambourines. Their shikh is seated on a carpet in their midst.

CHAPTER XXVII

EGYPT. By H. R. HALL, M.A., F.S.A.

THE separate and distinct nationality of the modern Egyptians is often lost sight of by writers of the present day. One regards the Ancient Egyptians as a nation in every way distinct from its neighbours, but their modern descendants are very rarely treated as a people *sui generis*. One speaks of "Copts" and of "Fellahin" as if they were distinct races; one credits the Copts with an exclusive right to descent from the Ancient Egyptians, and one regards the "Fellahin" as "Arabs," as if they were exclusively descended from the Moslem conquerors of the country. The Egyptian Moslems are themselves very largely to blame for this error. The common religious bond of Islâm, that artificially abolishes national distinctions among Moslems, has made the Muhammadan Egyptians feel themselves so akin to their Asiatic co-religionists that they call themselves "Arabs," and have lost sight of their distinct Egyptian nationality and their common racial connexion with the Christian Copts. And the latter, having preserved their continuity with the past, regard themselves, and until quite lately have generally been regarded in Europe, as the sole descendants of the Ancient Egyptians. This is a complete mistake.

The great majority of the modern Egyptians, whether Muhammadan or Christian, are of the same Nilotic race as the Ancient Egyptians. And to anyone familiar with the ancient monuments this is evident enough. The figures, heads, features and colouring of the modern people, whether they call themselves "Copts" or "Arabs," are precisely the same as those of the Ancient Egyptians as they are represented on the monuments, and are absolutely un-Semitic

and non-Arab in type. The great cleavage caused by the introduction and gradual spread of Islâm, sometimes peaceable, sometimes forcible, has of course caused a good deal of difference between the customs of the two confessions. But this difference is not so great as might be expected, even in religious matters. Strange to say, the Moslem elder will pray to the Virgin and make offerings to Christian saints on occasion and in certain places. Moslems, of course, officially venerate both Christ and His mother, a fact of which Western Christians often are unaware. And in Egypt they pray to their own Moslem saints, such as the Sitt Zeinab ("the lady Zeinab") and many others, quite as much as many Christians do to their saints, though of course they make no images of them. The Moslem peasant, too, preserves in his popular religion elements that are older than Islâm or Christianity; nay, older even than the official ancient paganisms; for all the *jellahîn* venerate sacred trees, sticks and stones, tie on them rags belonging to the sick, and even transport the sick to them in the hope of his curing himself by contemplation of the sacred fetish, assisted by mixed prayers to Sitt Zeinab, St. George, and to Sitt Miriam (the Virgin Mary), as well as God and His Prophet.

Despite phenomena of this kind, however, which testify to the real unity of the whole population, the feasts and fasts, etc. of the two religions of course differ radically.

In the matter of dress the Christians and Moslems are now alike, as the traditional blue or black turban, imposed long ago on the Copts, is now worn only by their priests, and is their distinguishing mark, as the green turban is of a *Sidyid*, or reputed descendant of the Prophet. The Europeanized upper classes always wear ordinary European dress, except for the Moslem fez or *tarbûsh*. The



Photo by

A COPTIC CHURCH AND ITS WELL.

[H. R. Hall.]

This is the Christian parish church of Kurnah, an ancient building of mud-brick, with its characteristic little domes. By the "well," or rather water-butt, to the left stands the priest with his acolyte.

young man of the lower middle-class in towns wears a European jacket over the native costume instead of the fine black silk gown which is worn by the rich *jellahin* in the country. The native costume consists of a pair of full drawers (*libās*), a soft shirt (*kamis*), a short sleeveless waistcoat (*sudēra*), and a long vest of striped silk and cotton (*kuftān*), open in front and reaching to the ankles, with long sleeves. This is usually confined by a silk or muslin girdle or *kamarband* (*hezām*). In winter full dress over all is the big cloak or *abaya* of cloth or silk. The *jellah* wears

instead of the ordinary "Turkish" fez a *tarbūsh* of softer material and darker red colour, with a long blue tassel, whereas the ordinary fez has a short black one. Round this "maglirebi" *tarbūsh* the older men twist the turban, which is discarded by the younger generation.

All Egyptian men of the upper classes wear their hair cut close to the bone, and the Moslem *jellahin* usually shave the head, leaving only a longish lock on the top, which, they say, is for the angel to catch them by if they fall off the razor-like bridge *al-Sirāt* on their way to Paradise. Another explanation is that it is there for a heathen enemy to hold the head by in case its owner is killed in battle for Islām, as otherwise he would carry off the head by putting his finger in its mouth, which would be utter defilement of the tongue which had praised Allāh and recited the



[Phot. by]

(The American Colony, Jerusalem.)

THE BRIDE'S CAMEL LITTER, CAIRO.

This unusually elaborate bridal conveyance belongs probably to a Bey-like family of the town, not to peasants. The camels are very gorgeously apparelled.

prayers of the Koran. This peculiar lock the bigger boys generally wear very long; in Upper Egypt they often braid it, but, as it is always coiled up under their dirty little linen caps or *takiyas*, it is never visible. One sees the poorest boys, who are too poor even to possess a cap, with it sticking out in a frowsy bush, sometimes loosely plaited. At about the age of fifteen or sixteen it is cut to the regulation man's length of three or four inches. To possess no headgear is the mark of the direst poverty; it corresponds to bare feet in England. The headgear is the sign of dignity; it must always be worn except in the most extreme privacy; and to strike it off a man's head is to offer him the greatest insult and violence possible.



Photogr.

[Lekgins & Co.]

THE PROCESSION OF THE MAHMAL.

Here we see the Mahmal, or sacred litter (often confound with the Kiswah, or Holy Carpet), being taken in procession through the Rumieh Square at Cairo, with a military escort, between crowds of sightseers. The shēkh of the pilgrimage used formerly, as part of the ceremony, to ride over the backs of devotees.



Photo by]

[Lekegian & Co.

A FELLAH WEDDING

The *fellah*-bride rides with a girl friend on the bridal camel-saddle. Like most *fellah*-women, she does not trouble to wear a face-veil. The picture shows well the dress of the male *fellah*in.

In summer the *fellahin* work practically naked, wearing only the *libās* and the *takiya*; boys quite naked.

The women wear the hair braided in an infinity of little plaits with coins or "sequins," tied in with black silk. On the head is a kind of turban with an ornament of gold or gilt metal called a *kūrs*, over which is worn the black or white veil concealing the whole face except the eyes; between the eyes is a peculiar cylindrical ornament of gold or brass, with two ridges round it. This face-veil is not worn by the *fellah*-women, who content themselves with a head-veil with which they can cover their faces when necessary. The clothing (see illustration on page 699) consists of loose trousers or *shintiyān*, a long vest (*yelek*), a girdle, and a jacket, with a long loose black silk gown or *tōb* for going out in. Earrings are worn by women, but not by Egyptian men, though most men have had their ears bored as boys by the *harim*-women, who often put rings in the small boys' ears. Big boys who consider themselves dandies often wear a single heavy earring of silver in one ear. This is more common in Upper than in Lower Egypt, and in Nubia even the older men often wear a single ring. The finger-rings, commonly worn by all, are silver, and plain.

We now pass to the distinctive customs of the country, from birth to death. The birth customs of the two religions are differentiated only by the Christian rite of baptism. On the morning after the birth of a boy, which is always greeted with far more enthusiasm than that of a girl, wealthy *fellah* families send for dancers to perform in front of the house or in the court.

Generally these are the ordinary dancing-girls, called *Ghāziyāt*, but when they can be obtained in towns the peculiar boy-dancers called *Khewalīn* are employed, as being specially appropriate to the birth of a boy. These dancing-boys wear ordinary male costume except that they keep the whole of their hair long and plaited with coins, etc., in exactly the same fashion as girls. On the seventh day after the birth the child is exhibited to the mother's female friends in great state; and after the child has been shaken in a sieve, it is solemnly carried about the *harīm* in procession. The friends then give presents for the child and pray for its welfare. The mother is ceremonially impure for a certain period, usually forty days, and then goes to the bath.

The next great ceremony in the life of an Egyptian, whether Moslem or Christian, is his initiation, which takes place at the age of six or seven years. He is always paraded about the village or town in tawdry state before the ceremony, and, whether to avert the evil eye or not, is dressed, with the exception of his fez or *tarbūsh*, as a girl, wearing the *yelek* and earrings, and often with his top-lock carefully plaited in the special woman's fashion and hanging down.

There is little question of courtship in Egypt. A marriage is arranged either by the man's mother or by a professional go-between. The man has practically seen nothing of his bride before, unless the couple are ordinary *tellahs*. Marriages are earlier than in Europe, but child-marriage is unknown. When the marriage is arranged, the eldest male relative of the bride enters upon the scene, to arrange the dowry (*mahr*). When the arranged sum has been paid over, the marriage-contract is signed,



Photo by J.

[Bought.]

A WEDDING PROCESSION WITH MUSICIANS.

If the bride's family is rich the wedding procession is of some length and the camels are gorgeously decorated. Behind the bride come musicians playing on the kettledrum, and the whole village attends on foot.

or rather agreed to before witnesses, as it is not always written. This is done at the bride's house. Among the Moslems the male representative and the bridegroom sit on the ground and join their hands, over which a *shikh* places a handkerchief, at the same time saying the prescribed words of betrothal, which the two men repeat after him. A feast follows. About eight or ten days now elapse, during which the bridegroom sends presents every day to



[Photo by]

A ZIKR

The religious men of a village, seated outside their little mosque for the performance of a *zikr*, are beginning the rite with the chanting of the name of God.

[H. R. Hall.]

the bride, and the furniture she brings with her is sent to the bridegroom. The street in which the bridegroom lives is now hung with lamps and little three-cornered red and green flags fluttering from cords strung across it. The bridegroom entertains his friends every night. The bride now makes a state visit to the public bath, walking under a canopy held by her male relatives, and escorted by women who raise shrill wavering cries, called *zaghârit*,

Returned to her home for the last time, she entertains her friends and relatives and collects monetary contributions from them, passing round a lump of henna into which those invited stick coins. The guests are meanwhile entertained by a company of *'almehs* or hired singers. This last evening at home is called the "henna-night" (*lêlet el-henna*). On the next evening takes place *zefet el-arûsch*, the bridal procession. In towns the bride either walks or rides a donkey beneath a canopy as before; but in the country the *jellah*-bride, especially if she belong to a rich family, rides a stately camel, with a gorgeous tent-like canopy over her head, usually supported on crossing palm-branches, the fronds of which wave above (see



[Photo by]

A MUHAMMADAN WEDDING PROCESSION.

[Leo Weinsthal.]

Here we see the crowd of villagers accompanying a *fellah* wedding. Most of them have donned their best clothes in honour of the ceremony, which is evidently being conducted on a generous scale.



Photo by]

[Lebrun & Co.

AN EGYPTIAN TOWN WOMAN IN OUTDOOR DRESS.

In this photograph the distinctive features of the Egyptian town woman's dress are seen: the *yelek*, the *yashmak*, or veil, with its peculiar ornament between the eyes, and the *abaya*, or cloak. Without her veil no Moslem woman may be seen by any man except her most immediate male relatives.

illustration on page 696). Often two, or even three, girl-friends ride with her on the same camel. Rarely, a camel-litter is employed (see illustration on page 694). After her ride musicians with kettledrums, also on camels, and she is accompanied by the whole village on foot. At the bridegroom's house she dismounts, and is often first conducted to a special tent put up outside it, where she sups with her female relatives. Meanwhile, the bridegroom goes to the mosque accompanied by torchbearers and musicians. On his return, he finds that the bride has taken possession of his house. He enters, and sees his wife alone and face-to-face for the first time. If he takes a dislike to her on the spot, he has his remedy. He has only to pronounce the formula of triple divorce, and is free. But he usually avoids doing this till a decent interval has elapsed. The Koran



By the courtesy of

BISHARI WARRIORS DANCING, AS-WAN.

[Miss M. de Quincey.]

The Bisharis, or Bisharin, are a tribe of the eastern desert between the Nile and the Red Sea, who have a settlement at As-wan. The people, who are a rather degenerate lot, give mock dances with weapons.

allows the most extreme freedom of divorce to a man. Four wives at most are permitted, but there is unlimited licence of concubinage. Since the prohibition of slavery, concubinage is less common, and many Moslems are content with a single wife. The Copts, of course, are monogamous. Their marriage ceremonies hardly differ from those of the Moslems, except that they have their Christian service in church. The priest blesses the bridal rings, and places a crown on the bride's head. Mass is celebrated, the Sacrament being administered to all present.

Of all Moslems, the Egyptians are the most tolerant and easy-going. The *Hagg* or pilgrimage to Mecca is not often undertaken by them. They do not always observe their fasts so strictly as the Copts do theirs: the *jellahin* often are lax in keeping Ramadân, but then they have the perfectly valid excuse of their hard manual labour. The obligatory prayers are generally performed by all,

with the usual fastings and genuflexions (see illustration on page 702). To disturb a man at prayer is a cardinal sin. Wine they never touch, though the enormous quantity of liquor that is imported into the country for the consumption of the Italian and Greek inhabitants, who cannot live without it, might well corrupt them in this respect. A little fanaticism is sometimes apparent at the *zikrs*, which roughly correspond to our revival-meetings, among the peasantry. *Zikrs* may be the accompaniment of a festivity; they are always an event of the local village "sports" that are held at the "Great Feast" (*Id el-kebir*) of Baïrām, and at other festivals. A *zkr* (see illustration on page 698) consists of a gathering of the more religiously-minded men, usually at a mosque or saint's tomb, to repeat ecstatically the names of God. The more frivolous look on and applaud. The *zikris* sit on the ground in two lines facing each other, and begin to repeat the name "*Allah! Allah!*" first slowly and nodding their heads slightly. Then the name is uttered more quickly and the nodding becomes fiercer; the two lines struggle to their feet and begin to jerk their heads backwards and forwards; various epithets of the Deity take the place of the name, and finally the whole body is twisted violently backwards and forwards, to and fro, as fast as possible; the sweat pours off the faces of the devotees, and all they can utter is a hoarse, gasping, "*Hu! hu! hu!*" ("He!" i.e., the One God). If there is an epileptic in the



Photo by]

[H. R. Hall,

PEASANTS AT QUARTER-STAFF.

The fun grows fast and furious, but is never supposed to degenerate into a real fight.



Photo by]

[H. R. Hall,

QUARTER-STAFF—THE FIRST POSITION.

One of the great sports of the Egyptian peasants, or fellahin, is the game of quarter-staff, which is being played here at a local feast.

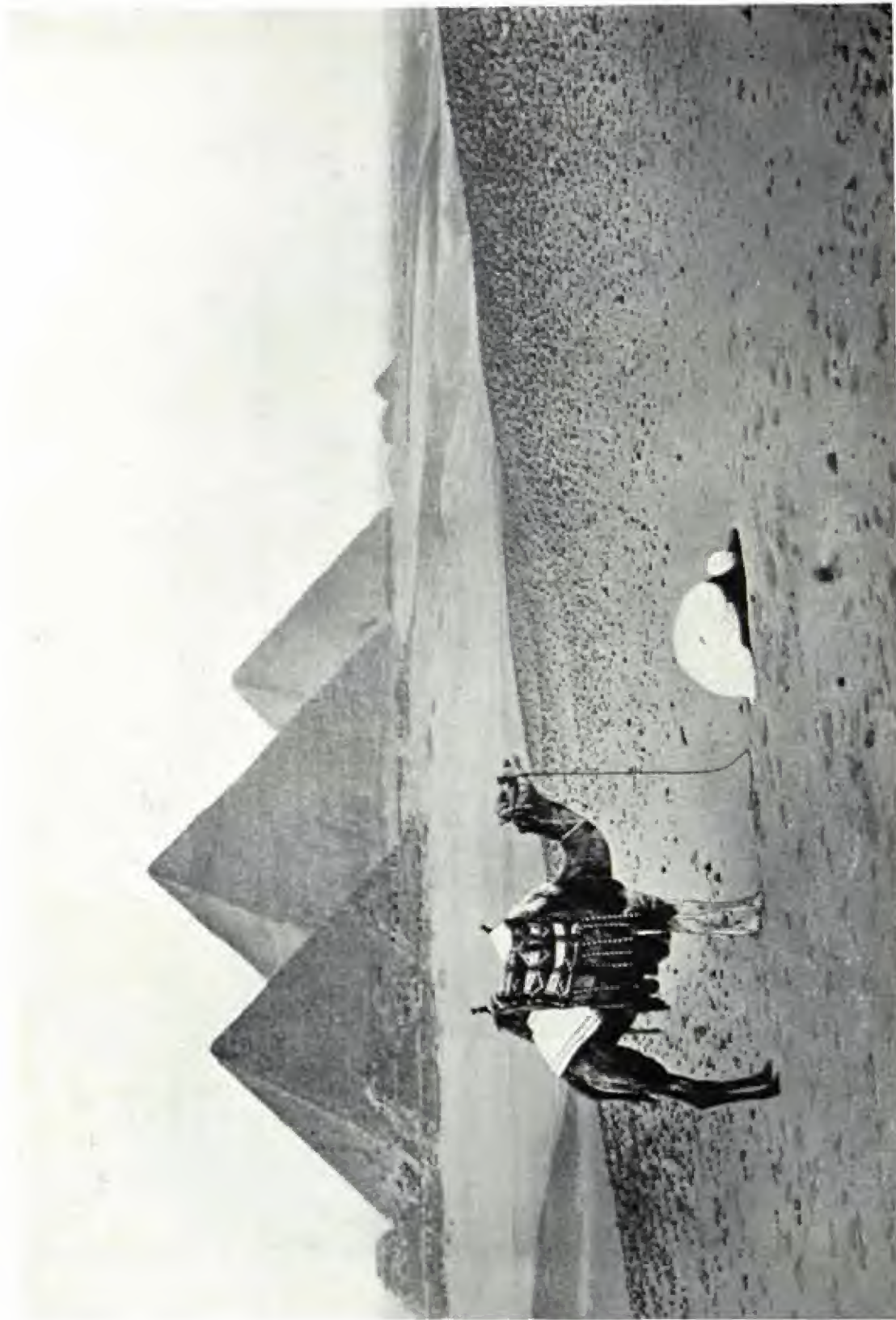


Photo (p)

THE HOUR OF PRAYER.

The camel-driver is performing the obligatory prostrations of the prayer-code of Islam at the Pyramids of Gizeh, near Cairo; the Great Pyramid being the furthest to the right, though it looks the smallest on account of its greater distance.

[A. W. Carter.

company he now falls down in a fit. The others sink exhausted to the ground, and the epileptic is carried away struggling. Epileptics always take part in *zikrs*, and are generally regarded as very holy "sheykhs," or "dervishes."

The performances of the true dervishes, as the dancers and whirlers at Cairo, are of the same kind. Many *fellahîn*, especially the *sakkahs* or water-carriers, belong to dervish orders. They wear nothing to distinguish them from other *fellahs*; but the dervishes who live together in "monasteries" at Cairo wear a distinctive high white tarbûsh (see illustration on page 692). The higher orders of dervishes are often extremely intelligent, and have nothing to do with these ecstatic performances, though they do not disapprove of them: the *Bekhtashiya* are mystics of an exalted type, akin to the Persian *Sûfis*; they believe in the transmigration of souls, and are extremely unorthodox in all ways. The lower kinds of dervishes are orthodox enough, but quite ignorant.



Photo by]

[A. W. Cutler,

A MOURNER'S TENT.

In this tent, which is on the outskirts of an Arab village near Cairo, the head of the family receives the condolences of his friends and relations upon the death of any of his household.

and much resemble our mediæval friars, wandering about the country in rags, with no visible means of subsistence, but without doing very much in the way of good works. The *Awlad Nuh*, or "Noah's Boys," are a weird and wild sect, which used to be much in evidence at the great fair of Tanta in the Delta, held every year in honour of the local saint es-Seyyid el-Bedawî, or "Abu 'l-Farrâg," "The Shêkh of the Arabs." This, and similar fairs, are really nothing at all but direct descendants of old Egyptian pagan festivals like that of Bubastis, described by Herodotus.

One of the most remarkable festivals of Egypt is that celebrated at Cairo every year, when the *Mahmal*, or sacred litter, leaves the city to go to Mecca. The litter (which is not to be confused with the *Kisweh*, or Holy Carpet, which also goes to Mecca) was originally sent to Mecca with each yearly pilgrimage as an emblem of the royalty of Egypt: nobody ever rode or rides in it; it is purely a compliment to the Holy Place of Islâm. It is still taken in procession, borne on camel-back, from the Rumêleh Square near the Citadel, and being a sort of emblem of the faithfulness

of Egypt to Islâm, the procession (see illustration on page 695) always rouses the greatest enthusiasm among the populace, and enormous crowds gather to watch its departure and also its return. Actually the *Mahmal* is a pyramidal erection, richly worked with inscriptions and golden embroidery. The camel bearing it is led and accompanied on foot by all the highest 'ulama (clergy) of Cairo, and is escorted by police and soldiers; the Governor, his staff and a squad of cavalry riding before it, while behind it rides the Shêkh el-Gemel or Shêkh el-Hagg, the leader of the pilgrimage, on his camel. The ceremony of the *Dâsch*, or riding over the backs of devotees, by the Shêkh el-Hagg, is no longer performed.



[By permission of]

[George Searns, Ltd.]

THE PROCESSIONAL BOAT AT THE CUTTING OF THE KHALIG.

The opening of the dams of the Khalig Canal to irrigate the fields was an occasion of much ceremony. As the procession of decorated boats passed along minute-guns were fired and on the principal vessel an Arab band played continuously.

A peculiar custom, probably also of ancient origin, was observed till late years at Cairo: the ceremony of "the cutting of the Khalig." The Khalig was a canal that ran through Cairo; it is now filled up and converted into a street. During the period of low Nile the river-entrance of this canal was closed by a dam, which on the rise of the Nile every year was solemnly broken through to admit the waters of the river. A small ship, with masts and yards gaily decorated with flags, and armed with small guns, was towed in procession to the canal-entrance with much tom-tomming and firing-off of the guns (see illustration on this page), and the ceremony of cutting the dam was performed with great festivity.

At all festivities an invariable "event" is a contest of quarter-staff, or backsword-play (see illustration on page 701). The Egyptian is an adept in the use of the *nabât*, or heavy stick, which

in the game of quarter-staff is manipulated according to regular rules. The game never should degenerate into a real fight. The villagers form a ring, and two of them come out into the middle, receive their staves and commence the bout by sitting on the ground with their legs interlaced, the staves being used to balance as they gradually rise to their feet. Then the game grows fast and furious. But no really hard blows are delivered, a tap on the head when the opponent's guard has been passed signifying his defeat, when another champion emerges from the ring to try conclusions with the victor. Dances with weapons occur only among the desert tribes of the 'Abâbdeh and Bisharin in Upper Egypt. (See illustration on page 700.)

These *zikrs* and games are usually held at the mosque, at a tomb of a saint, or at some holy place, often marked by a sacred tree or stone. At a regular "high-place" on a hill near El Kab in Upper Egypt, devotees leave scraps of food or rags of their clothing as offerings, putting them in the pottery boxes there. (See illustration on this page.)

Superstition leads the *jellah* to attribute great power to charms and amulets of all kinds, and every peasant wears some "protection" of the sort next his body, in a little leather case strapped round him. It is often a verse of the Koran, written for him by a public "writer," as no *jellah*, unless he be unusually instructed, can write. Ghosts are implicitly believed in, and are regarded as maleficent, especially those of the



[Photo by]

[H. R. Hall.]

A FELLAH "HIGH-PLACE" NEAR EL KAB.

This is an unusual photograph of a local place of pilgrimage frequented by peasants, who leave small votive offerings at it.



[Photo by]

[H. R. Hall.]

A FELLAH LETTER-WRITER.

This picture shows an educated peasant writing letters for his fellow-villagers. The building is of crude brick roofed with millet-stalks.

Ancient Egyptians, whose tombs are considered to be the homes of *afrits* or devils. Yet in many places, especially at Thebes, the ancient tombs have been converted into dwelling-houses (see illustration on this page), in spite of the *afrits*. No *jellah* will come out on a dark night for fear of these powerful demons; nobody will ever cross a modern graveyard, whose occupants, however, having been Muslimin, might well be considered to have no objection to the living. The modern *jellah* Egyptian is buried in a very shallow grave, sometimes with a headstone of clay, rudely painted.

At the moment of death a man must be placed with his face in the direction of Mecca. The

corpse must be buried on the same day or the next. The house is given over to the women, who shriek and wail incessantly. No coffin is used, the body being simply bound up in a kind of bag. It is placed on a bier, and carried forth to the grave with men in front chanting the profession of faith: "*Lá illáha illa 'l-láh, Muhámmadu 'r-rasûl Alláh*" ("There is no god but God, and Muhammad is the prophet of God"), followed by "*Sállá 'l-láhu alíhi wa séllem*" ("The grace of God be with him, and peace!"). The bier is carried by the deceased's friends, and behind it troop the women, raising the extraordinary ululating funeral-cry, or *witwál*, beating their breasts, throwing dust on their heads, and tearing their hair. The body goes first to the mosque, where the funeral service is held by the *imam*, who recites the profession of faith and



Photo by]

[H. R. Hall.]

A FELLAH DWELLING AT KURNAH.

Before the door of the dwelling, which is an ancient tomb, is a clay erection in the shape of a cup. In it the *fellahin* put their children, dogs, chickens, etc., to be out of reach of snakes and scorpions.

prayers. The bier is then taken up, and carried to the burial-ground, where the final rites are performed.

The men wear no mourning clothes of any kind, but the women sometimes assume black, and usually leave their hair unbraided. A week after the death the women visit the tomb, and leave broken palm-branches upon it. In Upper Egypt a lamb or goat is often sacrificed at the tomb. These ceremonies are occasionally repeated till forty days have passed after the death.

The funeral ceremonies of the Copts closely resemble those of the Moslems except so far as purely religious usages are concerned.



[Photo by]

SAKKAHS, OR WATER-CARRIERS.

[Dunlop.]

These men are sometimes negroes, as the seated man in the picture, as well as the boy who has taken water to drink from him. They are usually dervishes of the lowest grade, and are sometimes inclined to be fanatical. They are picturesque, as well as a very necessary feature of Egyptian life.

CHAPTER XXVIII

THE SOUTHERN SUDAN. By C. G. SELIGMAN, M.D.

THE Nilotes are a series of independent tribes, occupying a vast area stretching from the neighbourhood of Renk in the north (scarcely three hundred miles south of Khartum) to Uganda, and spreading east to west from the Abyssinian border nearly to the watershed dividing the affluents of the Nile and the Congo. Physically they differ from the typical Central African Negro in their great stature (average height nearly five feet eleven inches) and lean build, and in the great length of the head. From the cultural standpoint they somewhat resemble the Zulu, and it is certain that,

*fig the shortcrop of**[G. H. Morley.]*

A DINKA HUT. LAO, BAHR-EL-GHAZAL.

The Dinkas live in cylindrical huts built of mud and wattle, or sometimes of mud only, and roofed with a grass or other vegetable thatch. In the wet-season settlements of the Dinkas these huts are usually built on piles.

like them, they have in their veins a considerable amount of the blood of those light-coloured early Hamitic invaders and civilizers of Africa of whom the Somali and Beja peoples of the Eastern Desert are probably the purest modern representatives. Thus, in spite of an extremely dark skin and a low level of skill in technical processes, it is not surprising that the Nilotes lack the repulsive beliefs and bloody rites, that until recently found their most complete expression in the royal "customs" of the kingdoms of the West Coast. Nor, as far as is at present known, does fetishism play any considerable part in their beliefs.

Nakedness is the rule among the men of the Nilotic tribes; the women are generally clad in prepared goat or sheep skins, but among the Nuers some at least of the younger women, perhaps only the unmarried, wear little beyond a string of beads. In this the Nilotes contrast with their shorter, lighter-coloured, but more savage neighbours (Nyam Nyam, etc.) of the Congo affluents.

Considering the persistence of geographers in the Nile quest, and the number of travellers of

scientific training who have made journeys in their country, it is surprising how little is known about the beliefs, customs and ideas of these tribes, and it is for this reason that the following account will be limited mainly to the Shilluk and Dinka, the two least unknown tribes of this huge area.

All these tribes live in cylindrical huts built of mud and wattle, or sometimes of mud only, and roofed with a grass or other vegetable thatch. Sometimes these houses are built on piles, and this is especially the case in the wet-season settlements of some of the Dinka.

The Dinka are by far the most numerous of the Nilotes, but no Dinka nation has arisen, for the congeries of tribes who call themselves Jieng (whence the Arabic "Dinkawi," anglicized into "Dinka") have never recognized a supreme head, as do the Shilluk; nor have they ever been united under a military despot, as Chaka united the Zulu. Each community is largely autonomous under the leadership of a chief or headman, who, though primarily a spiritual ruler, controls the village with the help of the elders. The actual authority exerted by the headman varies enormously; but in one community in each tribe he is the hereditary rainmaker, the most important man in the tribe, who is consulted and deferred to on every occasion, and whose wish is law. Except among the marshland tribes who have no herds, cattle form the economic basis of Dinka society; they are the currency in which bride-prices and blood-fines are paid; and the desire to acquire a neighbour's herds is the common cause of those inter-tribal raids which constitute Dinka warfare.

The facial characteristics of the Nilotes are well shown in the accompanying photographs. The ash-smeared, coarse-featured, naked negroid, armed with a long spear and squatting behind an oblong hide shield (see illustration on page 710), is a fair sample of a Dinka youth, though in this nation, as among the Shilluk, a somewhat more refined type (see upper illustration on this page) is by no means uncommon.

Not very much is known concerning the childhood and upbringing of the children of these tribes, but the Dinka boys early foreshadow the importance that cattle will be to them in their after-life by making grotesque clay models of their favourites. Initiation



Photo by]

[Captain R. Howlman.

A DINKA.

This young Agar (one of the Dinka tribes) has his hair matted together with a composition of mud and cow-dung.



Photo by]

[Captain R. Howlman.

A DINKA.

This photograph shows the way the Dinkas smear themselves at night with wood ashes to keep off the mosquitoes.

ceremonies seem to be absent, but all Dinka and Shilluk have their lower front teeth removed. The only exception to this rule appears to be in the case of the Shilluk princes, perhaps in order to accentuate the difference between them and commoners, and to avoid the levelling effect of the ceremony, since all the boys whose teeth are knocked out together are looked upon as life-long

companions and form a definite age-class, the members of which are bound to assist each other through life.

The number of wives a Dinka possesses is regulated by the number of cattle he owns, for the price of a wife is about ten cows. Thus the rich old men possess most wives, and infidelity is common and, except as a means of obtaining more cows, marriage is little regarded. A girl remains in her mother's house during her betrothal and until the bride-price is paid. When this has been done a bullock provided by her father is killed, a dance takes place, and the bride is escorted in the evening to the house of the bridegroom's mother. The bridegroom then kills a bullock and smears some of the contents of the large gut on the girl's breasts and shoulders, and this seems to complete the marriage ceremony.

Children are named without any formality, the name being chosen by the relatives of the grand-parents' generation; but if the parents desire any special name they mention it to the old folk, who will adopt the suggestion if they think fit. The first boy is generally called after his father's father and the first girl after the father's mother; subsequent children may be named after the cows paid as the bride-price. When a boy is of a marriageable age cattle are set aside for him to enable him to purchase himself a wife.

The Dinka are totemistic, *i.e.*, each tribe is divided into a number of clans, each speaking of a certain species of animal, or more rarely of plant, as their



By the courtesy of

[U. S. MORRIS.]

A DINKA WARRIOR, WHITE NILE.

The Dinkas consist of many tribes, each of which is governed by a headman, who is primarily the spiritual ruler. Their warfare mostly consists of raids on their neighbours' cattle. Observe the large shield of elephant hide.

"ancestor," meaning by this that the clan is derived from a man born as one of twins, his fellow-twin being an animal of the species which is the totem of the clan. No man injures his totem animal, but all show regard for it in various ways. Although children take their father's totem, they also respect their mother's, and an animal may be avoided for several generations for this reason. Thus, a man whose paternal grandmother had a poisonous snake as totem, said that if he



[Photo by]

[O. G. Seligmann.]

RAINMAKING.

Lerpio, the great and powerful ancestral spirit who is supposed to be immanent in the present rainmaker of the Bor tribe of the Dinkas, is worshipped in this hut. On the post outside can be seen the horns of the bullocks which have been sacrificed to him at the rainmaking ceremony.

saw anyone kill a snake of this species he would bury it, because it was the *jok* (spirit) of his father's mother. Further, a man will not eat his wife's totem animal, nor will a woman eat her husband's.

Many stories are told of the origins of the totems. The snake people say that originally a snake came into a man's hut and there gave birth to its young, and spoke to the owner of the hut, telling him not to hurt it or its children, but that if he saw one of its species killed he should tie a mourning band of palm-leaf round his head, as is done when a relative dies. Another snake man said that if he met a snake in the forest he would sprinkle dust on its back as a sign of friendship; this should propitiate the snake if it were angry with him; but if the snake refused to be appeased and bit the man, both man and snake would die. If, however, the snake bit a man belonging to a different totem the man would die, but the snake would be unharmed.

The crocodile clan say that long ago a man found some crocodile eggs, and taking them home, buried them under the floor of his hut. Just before these hatched the old crocodile came and scratched them up and led the young crocodiles to the river, telling the man never to hurt a crocodile and they would not injure him. Men of this clan will not hesitate to swim in the river even at night, for no crocodile will hurt them.

There is also a lion clan, and a certain man of this clan claimed to be in no danger from lions, but to be able to sleep in the open with impunity when others were barricading their huts. If a lion was suffering from a splinter in the paw, or a bone in its throat, it would roar in the vicinity of his hut, and he would come out and remove the splinter or bone. This intimacy did not appear to



Photo by

[C. G. Seligmann]

PROSTITUTION OF THE DEAD.

These shrines to the dead are usually made by the widow of a Dinka to propitiate the spirit of her dead husband and provide it with a resting-place. Bullock horns are fixed in a mound of earth, which is sometimes built to resemble a bullock.



[Photo by]



[Captain H. Headlam.]

LIP DECORATIONS.

On the left is a woman of the Jir tribe (Eastern Bahr-el-Ghazal) with a lip-plate and many earrings, and on the right a Moru woman from South-east Bahr-el-Ghazal, whose lip and nose are pierced. She wears a species of grass in the holes.

be shared by all members of the lion clan. There are two kinds of lions recognized by all Dinka, the man-eating lion and the cattle-eating variety. The former are killed without scruple, as they are not recognized as relations, but the latter are propitiated by offerings of food.

Other clans recognize the elephant, the hyæna, the fox, the hippopotamus, etc., as totems. Although plant totems do appear to exist, they are rarer and of less importance. There is also one clan which looks upon the river as its totem; they say that long ago a beautiful girl was seen by some men to be borne up upon the water and brought to the bank. The men brought her to their village, but when they attempted to touch her she became liquid as water, and disappeared into the river, taking a calf with her. This clan take a cow and her calf and a bullock every year at the end of the rains, and having killed the bullock on the river-bank, they throw the cow and calf alive into the river as an offering, and they are never seen again.

In spite of the reverence shown to totem animals, it cannot be said that they are regularly worshipped as such; on the other hand, the cult of ancestral spirits (*jok*) is well developed among the Dinka, and these tend to be confused with the animal ancestors, so that sacrifices may be offered to them. At one village there is a shrine consisting of the trunk of a small tree thrust into the ground. The main branches have been broken off short, and part of the vertebral column and horns of a goat have been attached to them, together with some pieces of rope and several small gourds, while a number of fragments of hippopotamus bones lie at the foot of the post. The origin of the shrine is as follows: About four years ago the children of the village headman sickened, and after some months the spirit of the ancestor who had sent the sickness appeared in a dream and demanded that a goat should be given to him. The man to whom he appeared told the father of the children to set up a post and sacrifice a fat he-goat. The post was prepared and a hole dug; the goat's throat was cut and the blood and contents of the gut were buried in the hole;

then the post was thrust into the hole and the earth thrown in and pressed down. The flesh of the goat was boiled and eaten; the bones were not broken, but were placed on the ground round the post and left there for a month, after which they were thrown into the river, with the exception of the skull and backbone, which were put upon the post. Pieces of meat were thrown in four directions, apparently towards the points of the compass, and meat was placed on the ground at

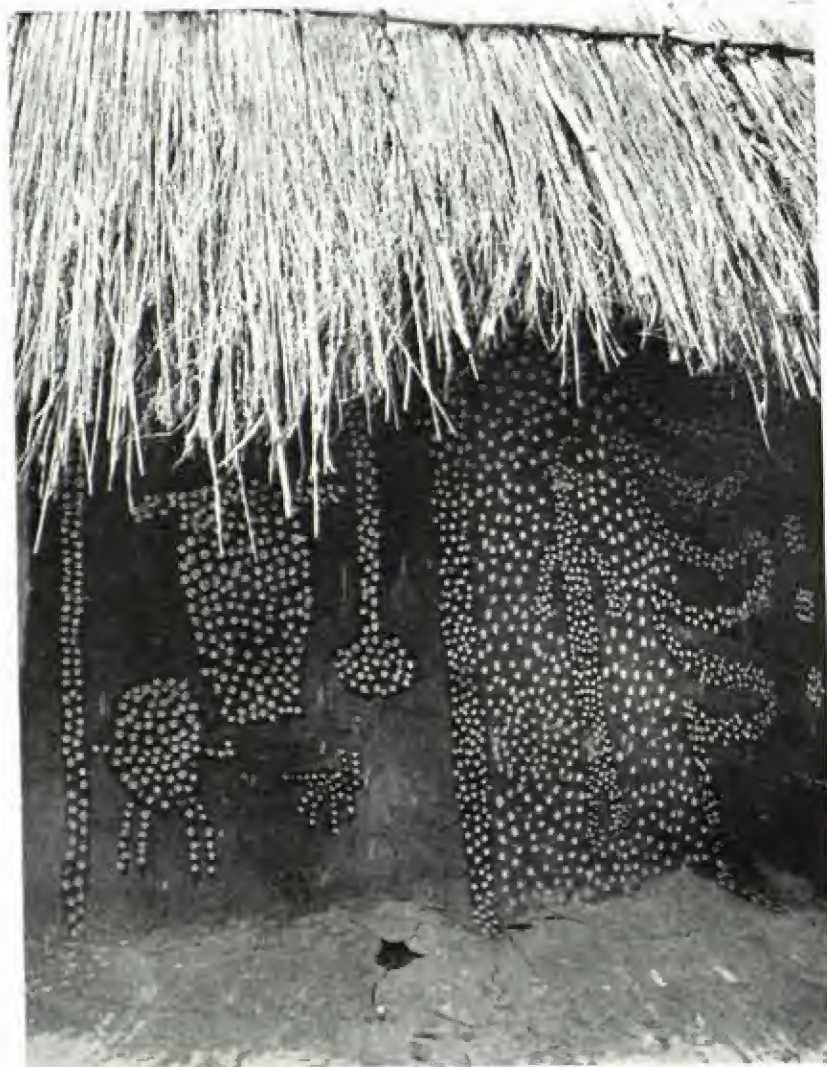


Photo by

[C. G. Seligmann.]

SHILLUK WALL PAINTINGS.

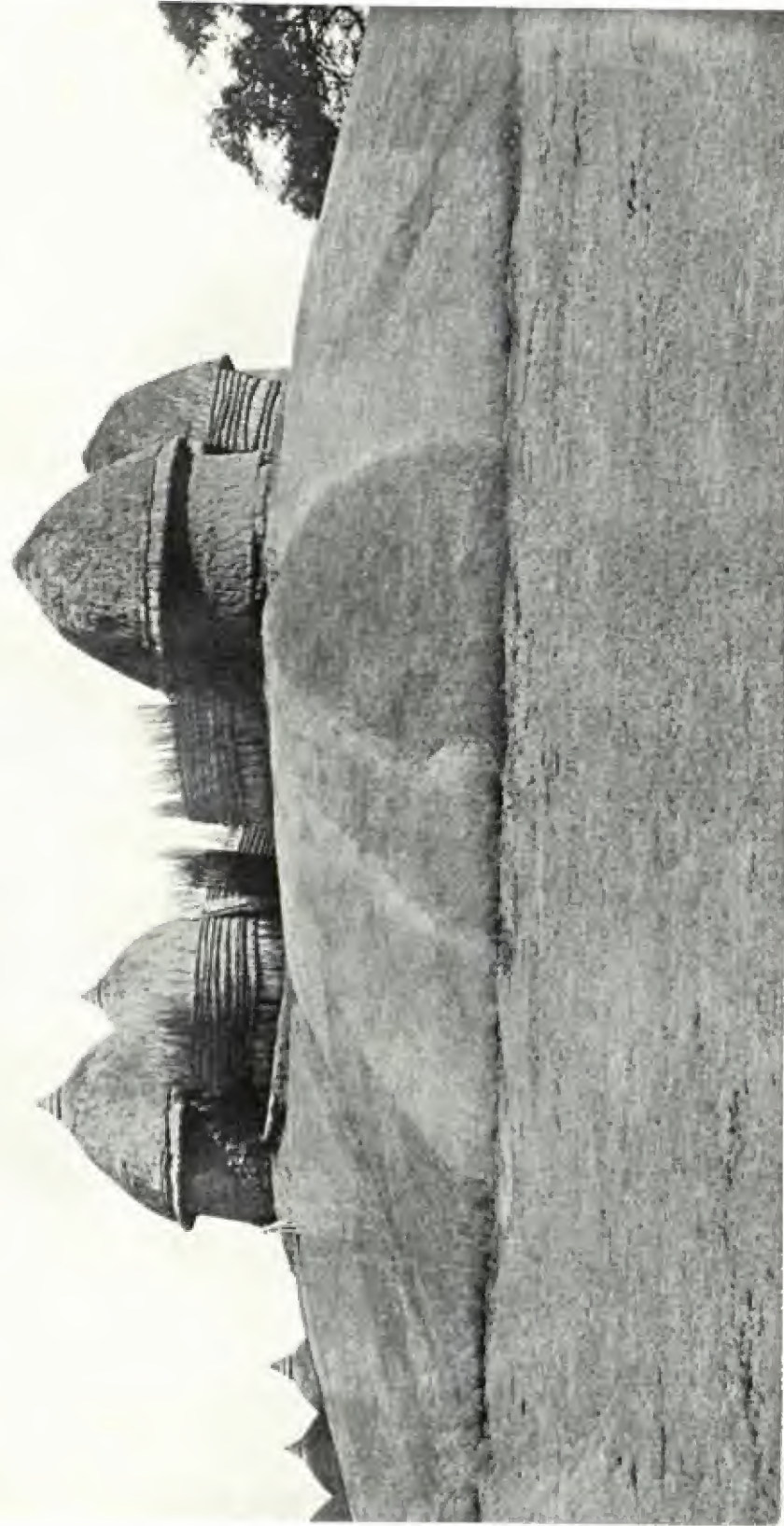
The religion of the Shilluk consists mainly of a worship of their first king, Nyakang, a semi-divine being who possessed human form and qualities but who disappeared and did not die. The illustration shows wall paintings on one of his shrines.

will provide the bullock and set the horns in position. They are made to propitiate the spirit of the dead man and to provide him with a resting-place.

The Dinka are a highly religious people and worship a god named Dengdit, meaning "Great Rain," and a host of ancestral spirits called *jok*. Dengdit is also called Nyalich, which means "in the above," and this name is often used in prayers—*Nyalich ko kwar* ("God and our ancestors"). Dengdit is greater than the *jok*; it is he who created the world and established the order of things; he sends the rain from the "rain-place," which

the foot of the post, with this prayer: "O my grandfather, I have made a sacrifice for you; do not let my children be sick any more." The bones, together with an iron bracelet, were thrown into the river, because the father of the ancestor who sent the sickness was twin with a certain fish, and these offerings were intended to appease him. More commonly the ancestral spirits are worshipped without any reference to their animal forms.

Another form of shrine is constructed by digging a hole about a foot deep, in which a pair of bullock's horns are set up; the hole is then refilled with mud. The mud is built into a more or less circular mound, flattened on the top, and does not often resemble a bullock, though it may possibly do so. A stick or young sapling is generally stuck into the mound near the horns, and a cattle rope may be hung upon this (see illustration on page 712). These shrines are usually made by the widow of a Dinka, while his sons



[Photo by]

[C. E. Stevenson,

THE RESIDENCE OF THE SHILLUK KING.

Shilluk aristocracy is composed of the king, his children, grandchildren and great-grandchildren, royal descent not being reckoned beyond four generations. The king is treated with the greatest respect, and never moves without a bodyguard of twelve or twenty men. Formerly he was not allowed to go into battle. The artificial mound, on which his palace stands, was raised at his command and testifies to his great power.

is especially his home. However, in ordinary matters of daily life the *jok* are more often appealed to than is Dengdit.

The rainmakers hold a very important position among the Dinka; they are the true chiefs of the people, and each incarnates the spirit of a great rainmaking ancestor, so that all recognize the futility of competing with him. Further, the knowledge that a powerful rainmaker exists naturally leads those who dwell within his sphere of influence to leave all such matters in his hands. Thus he attains great power, and is consulted on all important questions, for the spirit of the great ancestor dwelling in him renders him far-seeing and wiser than common men. His authority is, however, not absolute, and an instance is on record of his having counselled the people not to enter into a certain



[Photo by]

SHILLUK ANCESTOR WORSHIP.

[C. G. Seligmann.]

Nyakang, the first Shilluk king, one of whose shrines is here shown, intercedes between the people and the High God, Jök. Sacrifices are offered to Nyakang to induce him to prevail upon Jök to send rain and other blessings. Note the elephant tusks at the door of the shrine.

fight, yet they fought and were defeated. The rainmaker should not drink native beer, lest he should get angry and quarrel with the men of his village.

One group of Dinka stated that they did not specially protect their rainmaker from violent death or from engaging in warfare, for it was certain that if he died the ancestral spirit would pass immediately to a suitable successor, but he would not be allowed to die of old age or from a lingering sickness, for this would affect the welfare of the tribe, and there would be a famine, the herds would diminish, and the people themselves suffer from disease. A rainmaker, feeling that he was getting old and infirm, would tell his people that it was time for him to die, and they would dig a big grave in which he would lie down, while his friends and relations and his younger children grouped themselves around him. Here he would remain for many hours without food

or drink, talking to the people concerning the past history of the tribe, his methods of government, and their behaviour in the future. When he had finished all he had to say they would cover him up with earth and thus suffocate him. One tribe said that they strangled their rainmaker in his own house after having prepared a grave for him. Then they would wash his body and kill a bullock in front of his house, and having removed the skin, use it to form a lining to the newly-made grave into which they lowered his body. This tribe endeavour to preserve their rainmaker from accidental death, for they believe that such an event would cause sickness to the tribe. It is probable that all tribes sprinkle a little milk on the grave, and place some property



Photo 6p]

[C. G. Seligmann.

A HAMEG BIRTH CUSTOM.

A childless woman of Jebel Gule at a birth ceremony carrying a stone on her head that she may have children.

April) when the new moon is a few days old. Two bullocks are led round the shrine in the morning and are then tied to the post by Biyordit, after which drums are beaten, and men, women, boys and girls all dance round the shrine. After this all but the old people leave the

within it, while some are said to bury a bullock or even a cow with their rainmaker.

Lerpiu, the great and powerful ancestral spirit who is supposed to have descended from one to the other of the last eight rainmakers and now to be immanent in Biyordit, the present rainmaker of the Bor tribe, is worshipped in a hut which constitutes his shrine (see illustration on page 711). A very sacred spear is kept within the hut, and the post outside has attached to it the horns of many bullocks sacrificed to Lerpiu, and at the back of the hut is a sacred bush in which the *jok* are supposed to rest during the great rainmaking ceremony. This ceremony consists of a sacrifice to Lerpiu to induce him to move Dengdit to send rain. It is held in the spring (about



Photo 6p]

[C. G. Seligmann.

A HAMEG CUSTOM, JEBEL GULE.

Tired women may rest against certain outcrops of stone, called Soba in memory of a great queen who reigned long ago.

shrine, and Biyordit spears the bullocks and cuts their throats, and while the sacrifice is being prepared the people chant: "Lerpiu our ancestor, we have brought you a sacrifice; be pleased to cause rain to fall." The blood is collected in a gourd and cooked and eaten by the old and important men of the clan. Some of the flesh is cooked with a great deal of fat and left for some months near the sacred bush for the *jok*, and is ultimately eaten by people who possess no cattle of their own. The flesh of the other bullock is eaten at once, the bones are thrown away, but the horns are added to those already decorating the post.

The Shilluk occupy a narrow fringe of land on the west bank of the Nile stretching from Kaka in the north to Lake No in the south. They also occupy the east bank, between Kodok and



[Phot. by]

TOMB OF A HOLY MAN, JEBEL GULE.

[C. G. Seligmann,

The Nuba black hillmen of the country between the White and Blue Niles have not, like their northern neighbours, completely accepted Islam, but occasionally tombs of sheykhs, or holy men, may be seen with offerings placed in them.

Taufikia, where they are surrounded by the Dinka, and they have villages for some thirty-five miles up the Sobat River, mainly on the north bank. Their territory is almost entirely a grass country, hence their occupation is mainly tending the cattle and sheep which form their principal wealth. In 1903 a census of the river villages showed a population of nearly forty thousand souls, possessing over twelve thousand head of cattle and nearly sixty-four thousand sheep and goats.

The king, his children, grandchildren and great-grandchildren comprise the aristocracy, royal descent not being recognized beyond four generations. Every care is taken of the king, and he is treated with much respect; formerly he was not allowed to go to battle, and even now he never moves without a bodyguard of some twelve or twenty men, well armed and ready to obey his slightest wish. His word is law, and the fines he imposes are paid with all reasonable speed. The



Photo by

NUBAS WRESTLING.

[C. G. Seligmann,

Wrestling plays an important part in the life of the Nubians as the successful are most admired by the opposite sex, both men and women taking part. On some hills women's wrestling matches are held once a year. Men are not supposed to watch these, but they often do so from a distance. The lower illustration shows the relatives of the victors in a men's wrestling match in gala dress.

really imposing mound on which his residence stands (see illustration on page 715) was raised with great rapidity and with little complaining in spite of the indolent nature of the Shilluk, and this testifies to the strong influence he exerts over his people.

Nyakang the first Shilluk king was a semi-divine being, though possessing a human form and physical qualities, who never died, but who disappeared, and whose spirit is still immanent in his descendants, the kings who have succeeded him. Since his departure he has acted as a mediator

between men and the High God Jök, who created mankind and is responsible for the order of the Universe, and who is so lofty that he can be approached only through Nyakang his representative. Sacrifices are offered to Nyakang to induce him to prevail upon Jök to send rain and other blessings. Jök is formless and invisible, and like the air is everywhere at once. There appears also to be some vague belief that the spirits of the dead are everywhere, and that sometimes they come to their descendants in dreams and help them and give them good advice, but this belief does not seem to have given rise to any considerable worship of the dead as it has done among the Dinka, although the whole religion of the Shilluk consists of a cult of Nyakang the semi-divine hero ancestor.

This cult has given rise to many shrines (see illustration on page 716). Nyakang himself possessing no less than ten, all of which are called graves, though it is well known that nobody is buried in them. They do not differ in appearance from the shrines of other Shilluk kings, which are true graves,



[Photo by]

A NUBA LIP ORNAMENT. TASUMI

[C. G. Seligman]

Some Nubas, like the Nilotes, knock out the lower incisor teeth and pierce the lower lip, wearing in it a quartz lip-plug, which wags persistently as they speak.

and ceremonies are performed at these graves or shrines which show the intimate relation, possibly even confusion, which exists between Nyakang and subsequent kings. From what has been said it is obvious that the Shilluk king, like the Dinka rainmakers, must be considered to belong to that class of ruler which Professor J. G. Frazer has styled "Divine Kings." There is no doubt that they are, or were, killed with all ceremony when they began to show signs of ill-health or of old age, in order to prevent such disasters as the failure of the crops, general sickness among the people, or weakness and decay among the cattle and flocks, which were believed to be the inevitable

consequences of such an event. It is also obvious that the spirit was supposed to pass from the slain king into his successor, and had the king been allowed to grow old and decrepit the ancestral spirit would also have suffered a loss of vigour, which would have been a national calamity.

It is difficult to be quite sure of the method employed for killing the king, as different accounts were given in different localities, but it seems clear that the old method was to take the king to a specially prepared hut, in which he lay down with his head resting on the thigh of a nubile virgin (according to some, one of his brother's daughters), and the entrance to the hut was then closed and the couple left to die of thirst and starvation. Some months later the hut was broken open and the bones, all that now remained, were wrapped in a skin and buried in a specially prepared grave. A new hut was built over the grave, and this became a shrine, a few huts being erected around it within the enclosure for the use of the attendants.

This practice is said to have been discontinued some five generations ago on account of the sufferings experienced by one of their kings, who survived his companion for a number of days, and who was so distressed that he shouted to the people outside and commanded them on no account to leave his successor to die thus slowly.

There are remains in folklore of an even earlier practice, dating back to the days when the king had to fight for his life with anyone of the blood royal who was bold enough to come against him. Such an attack would be delivered at night when the king was in the enclosure with his wives and without his bodyguard. It is said that even now the king remains awake during the night and sleeps only by day when surrounded by his attendants. This statement was certainly borne out by the usually sleepy condition



[Photo by]

[Captain H. Bradlam.]

DANCE OF NEGRO WOMEN, KORDOFAN.

This dance is a common form of negro dance, and is performed to the clapping of hands and the beating of drums.



[Photo by]

[C. G. Seligmann.]

DANCE OF NEGRO WOMEN, KORDOFAN.

Many negro captives or their descendants are found among the servants of the Kababish, who are cattle-owning Arabs living in the northern plain of Kordofan.

of the king. It was also agreed that it was the king's wives who first complained of his increasing age or senility, and desired his death.

It seems that no public announcement of the king's death was made, but the news was allowed to spread gradually. During the interregnum which occurred the strongest chiefs would

decide all small matters, while more important affairs would be left until after the appointment of the new king, who would be chosen by the chiefs. Apparently this choice was not supposed to be inspired, for the animal sacrificed, or the object called Nyakang which was kept in the shrine of Nyakang, might indicate that the wrong man had been appointed.

The new king is conducted to a village near Fashoda, the capital, while headmen go to the northern limits of the Shilluk kingdom and tell the priests of the shrine at Akurwa village to bring with them the sacred four-legged stool and the object called Nyakang, which is cylindrical in shape and two to three feet long. This is probably an effigy of the hero. If Nyakang does not approve of the newly-selected king this object becomes so heavy that it cannot be removed from the shrine. A sham fight takes place when these people meet the king-elect and his retinue, and the former are always successful, and after this they escort the king-elect to Fashoda, where the sacred object is carried into the shrine of Nyakang.



Photo by]

KAWAHLA CEREMONIAL LITTER.

[H. A. McMichael.

The Kawahla women, when moving from camp to camp, travel in these ceremonial litters. Above is the smaller "nest" in which the children are carried when they are old enough to look after themselves.

and placed on the sacred stool outside the entrance to the shrine, the king-elect holding one leg of the stool meanwhile, and an important headman another leg. A bullock is killed, but only a select few partake of the flesh. The sacred object Nyakang is now carried back into the shrine, and the king-elect is lifted up and placed on the stool and remains seated here for some time, probably till sunset, when he is escorted to three new huts specially built for him. The king remains here for three days, when he is taken quietly to his royal residence at Fashoda, and a



By the courtesy of Herr Rudolf von Gildemeister (Hochscholl).]

BAQQARA ARABS, KORDOFAN.

These Cattle-Arabs (Baqqara) live in the best country of Southern Kordofan, and were among the most determined supporters of the Mahdi. They have a good deal of negro blood in their veins. The chief occupations of the various Baqqara tribes are hunting for meat and skins, and occasionally for ivory. Although they own a good many horses, they carry their baggage on bulls when on the move.

[Per Dr. F. von Farnsdorff.

bullock is killed and eaten, after which the king may appear publicly. The three new huts are destroyed and the fragments thrown into the river.

The southern part of Kordofan lying to the west of the White Nile and the north of the Bahr-el-Ghazal consists of a flat plain dotted with a considerable number of rugged hills and miniature ranges, the highest of which reach to about three thousand feet. The Nuba, the natives of these southern hills, unlike their relatives of northern Kordofan, have not accepted Islam, and still live on as genial naked savages, paying a small tribute to Sudan government, but otherwise maintaining their old habits and customs. They cannot be classed with the Nilotes, though it is possible that they are related to them, as they certainly are to the more civilized blacks of the hills between the White and Blue Niles within approximately the same parallels of latitude. These people, or at least many of them, profess Islam, and tombs of orthodox sheykhs or holy men are to be found in many of their villages. But their old heathen practices everywhere permeate their new religion. The oval stone streaked with porridge and surrounded with offerings, which forms the headstone of a grave, is a survival of an old cult of stones such as is common among Semites (see illustration on page 718). Other survivals of the old beliefs are seen in such customs as that of a woman carrying a stone on her head in order that she may obtain a child (see illustration on page 717) at the ceremony held when one of her more fortunate sisters has given birth to an infant. So, too, tired women may seek ease for their strained muscles by reclining against certain outcrops



Photo by]

[U. G. Seligmann.

CAMEL WITH CEREMONIAL TRAPPINGS.

This photograph shows a near view of the leather camel trappings set with cowrie-shells which are used by great ladies of the Kababish and Kawahla tribes. The former is the strongest Arab tribe in the Anglo-Egyptian Sudan.



[P. G. Seligman.]

NUBA WOMEN, JEBEL EHRI—

of stone called Soba, in memory of a great queen who ruled the land long ago, and possibly also reminiscent of Soba the capital of the old Christian kingdom of Alloa, the remains of which are still to be seen on the banks of the Blue Nile a few miles south of Khartum.

To return to the Nuba (not to be confused with the inhabitants of Nubia) of south Kordofan, a good many variants in custom are to be found on different hills. Generally speaking, the men are naked, while the women wear a tuft of leafy twigs, or even a loin-cloth; on some hills women are more or less covered with cicatrices, while on others only a few linear



[C. G. Seligman.]

—SHOWING CICATRIZATION.

scars are made. Some Nuba knock out the lower incisors as the Nilotes do, while here and there are communities whose women pierce the lower lip and wear in it a quartz lip plug which wags persistently as they speak.

Wrestling plays quite an important part in the life of the Nuba (see illustration on page 719). Men continue their wrestling-matches until they have several children, when their strength is supposed to be impaired and they give up these contests. Girls' wrestling-matches are held on some of the hills once a year, soon after the ingathering of the harvest. Girls between the ages of eight and fifteen may take part, but a girl gives up wrestling after marriage and does not resume it any more.

Success and skill in these contests are matters of some importance, for the strongest and best wrestlers are the most admired by the opposite sex, and though youths are not allowed to watch the girls wrestling they often do so surreptitiously from a rock or tree at some distance, and the victors will certainly find most favour among them.

The girls, wearing girdles of leaves, kneel in two lines facing each other, and the proceedings are opened by an old woman from each line bringing forward a girl. Each clasps her hands round her opponent's back, interlocks her fingers, and, straining and struggling, strives to trip up the other. The loser gets up without a murmur and joins her side, while the victor is received by hers with shrill cries and much dancing and singing. Any pair that seem equally matched are parted before long by the women, though this is often against the wishes of the combatants.

The men wrestlers are naked save for a belt hung with bunches of feathers and tails of sheep-skin. The defeated man is expected to jump up into the air once with both feet together, while the victor is surrounded by his friends, sprinkled with wood ashes and lightly whipped with flexible sticks in order to make him strong and to prevent sickness.

Their huts are round and contain an inner chamber, which can only be approached on all-fours through a narrow entrance, not more than twenty-four inches high. The walls of this inner room are composed of wattle and clay neatly plastered over with cement, and this chamber distinguishes the huts of the Bari from those of other Nilotic tribes. The huts are extremely neatly made, and each is surrounded by a small court covered with a cement made from the clay of the white ant-hills mixed with cow-dung and smeared with ashes, and these courts are always kept scrupulously clean. All the movements of the section are directed by the sounding of a big drum, which is the

property of the headman, and is suspended within an open shed, so that it is protected from weather, but can be heard in all directions. These drums are made from blocks of very tough wood, which are scooped out at both ends and covered with hide; they are sometimes of great size and so heavy that it requires two men to lift them.

Like the more northerly Nilotes, the Bari are tall and lank, with comparatively small heads and long necks, and are singularly long from the knee to the foot, with little calf development. Like the Dinka, they will stand for hours in a strange attitude, recalling that of marsh birds, with all their weight on one leg while the other is bent with the sole of the foot resting against the knee of the supporting leg.

Unlike most of the Nilotic tribes, they seldom knock out the lower incisors, nor do they commonly scar their faces, as do many of the tribes belonging to the shorter, more round-headed and lighter coloured



By the courtesy of

AN ACHOLI SLEEPING HUT.

[P. Spence]

The small doorway which the Acholi make in their huts can be well seen in this photograph, which shows an Acholi leaving a sleeping-hut used by Iada.

Nyam Nyam (Azande) group. They hunt the hippopotamus, attempting to spear them from rafts, but do scarcely any other hunting, though they do a certain amount of fishing.

The rainmaking chiefs always build their villages on the slopes of fairly high hills in order to draw the rain more easily, as the moisture from the clouds is precipitated by the hills. Their huts are conical in shape, and usually each is surrounded by a bamboo fence, while sometimes the whole village may be enclosed by a stockade. In the early years of this century the chief rainmaker was one Ledju, who was believed to possess other extraordinary powers besides that of rainmaking; for example, he was supposed to be able to cause women to bring forth large families by performing over them a short ceremony with an iron rod about three feet long and one inch in diameter, which



By the courtesy of

AN ACHOLI WARRIOR.

[F. Spire.

The Acholi are Nilotes, living to the north of the Victoria Nile and speaking a dialect of the Shilluk language. Observe the string corset and tight armband.

means, and one or more of these animals is killed and eaten by the party, the rainmakers consuming the larger share. When the feast is over the assistant rainmakers go to the enclosure and remove the iron rods and lean them against a cord stretched across the enclosure and secured to the thorn fence on either side. They then wash the small stones and crystals with water from the pots, and replace them in the hollowed stones. Each assistant has his own particular stones, which are under his special care and are known to him by name, usually by the names of former rainmakers. The chief rainmaker now makes his appearance, carrying a small pot of fat or vegetable oil, and squatting down near the stone "nests" he pours a little of the oil into the palm of his left hand; then setting down the pot, rubs his hands together, and taking the crystals and small stones one by one from the "nests," he rubs them with oil, chanting or mumbling to himself that so-and-so wants rain for his crops; therefore, "Oh, my father, send rain, send rain, send rain!" He also takes one

he held over their heads and shook, making the stones in the bulbs at the end of the rod to rattle, muttering incantations the while.

The properties necessary for the performance of the rain ceremony consist mainly of blocks of gneiss hollowed out and resembling the grindstones used by many of the negro tribes of Equatorial Africa. They are arranged in a small enclosure, and each stone contains from two to eight pieces of rock-crystal or granite, conical and circular in shape (see illustration on page 726). A number of small earthenware pots, holding about a pint of water each, are placed near the stones, and numerous iron rods, varying in size and shape, are laid across the hollow stones. The request for rain is generally made by the headman of the village and two or three of the elders, who call upon the rainmaker and beg him to give them rain for their crops. They bring with them a present in the form of chickens, sheep or goats, according to their



By the courtesy of

AN ACHOLI VILLAGE WATCH-TOWER.

[F. Spire.

The Acholi, like other Nilotes, often erect high platforms near their villages so that a look-out can be kept over their neighbours.



By the courtesy of

ACHOLI WARRIORS AT PLAY.

[F. Spire.]

Their weapons consist of spears with short narrow blades, and shields made of giraffe, ox, or rhinoceros hide, with small brass knobs at regular intervals all round them.

are the insignia of government, being passed down from generation to generation. Every rainmaker also has a sacred spear, which is kept in a special hut, and only taken out when a covenant is made, and then a sacrifice must be offered before it may be returned to its resting-place.

Some of the Nuba of Kordofan have a somewhat similar rainmaking ceremony, and they also have a sacred spear, which is kept in a special house and brought out and used to kill the animal offered at the rainmaking ceremony.

Passing again southwards, we come to the Latuka, a fine frank and warlike race, described as a merry folk, always ready for either a laugh or a fight. They are very rich in cattle and protect them with great vigilance, often erecting high platforms near the cattle kraals in order to keep a watch over the surrounding country, that they may not be surprised by the enemy and their herds looted. Their huts are generally bell-shaped, and have the appearance of huge candle-extinguishers some twenty-five feet high, the roofs being very neatly thatched and resting upon a wall not more than



By the courtesy of

A BARI VILLAGE

[F. Spire.]

The huts of the Bari, who occupy the comparatively hilly country on both banks of the White Nile south of the Dinka and Shilluk, are conical in shape, and the villages are sometimes enclosed by a stockade.



[Photo by]

BARI KUNGU DANCE.

[Major Jennings Bramley.]

The most important feature of the dancers' dress is the leopard skin worn over the shoulders, while the ostrich feathers in the hair and the paint on their faces add to their imposing appearance.



Photo. 19]

[Major Jennings Bramley.

CICATRIZATION. LATUKA TRIBE.

helmet appears to be formed of beads. The copper crest is surmounted with ostrich plumes, and a row of cowrie-shells is stitched around the rim, so that this elaborate head-dress has a most dignified appearance.

This is all the clothing worn by the Latuka men, while the women cut their hair short, and wear aprons of tanned leather in front, and behind long tails, somewhat resembling those of horses, but made of fine twine and rubbed with red ochre, hanging from their waist-string. The women are very strong, as is shown by the size of the water-jars, which hold about ten gallons and are carried by them with ease for a mile or more when fetching water from the streams.

To the north of the Victoria Nile there is a tribe of Nilotes called Acholi, who speak a dialect of the Shilluk language. Their weapons consist of spears with short narrow blades, and shields made of giraffe, ox, or rhinoceros hide, with small brass knobs at regular intervals all round them. Some of the Acholi pierce their ears and insert numerous earrings, but none of the true Nilotes enlarge the lobes of the ears as do the Masai. The Acholi build huts with roofs reaching to the ground, somewhat resembling huge bamboo baskets; the interior is daubed with black mud, the surface being made remarkably smooth, and bold designs painted upon it in red, white, or pale grey. These designs are either geometrical patterns or conventional figures of men or beasts.

The Bari, Latuka and Acholi tribes all make very good basket-work, and most of them work iron with the smelting furnace, forge and bellows similar to those used by the Bantu tribes. Their musical instruments consist of ox horns, drums, flutes, and a small stringed instrument something like a zither, usually made from the shell of a tortoise covered with a tight piece of skin, over which five strings are strained with a bridge in the middle. Marriage is generally preceded by a more or less elaborate courtship in which the offering and accepting of presents is the chief event. It is said that women are seldom buried, but that their bodies are left for the wild beasts to devour, while men are generally buried in a trench outside the door of the hut.

two and a half feet from the ground; the door is not more than twenty-six inches high, so that an entrance must be made on hands and knees. Perhaps the most distinctive feature about the Latuka is their peculiar and elaborate style of hairdressing. Every tribe has its own distinct and unchanging fashion in this matter, but all form the hair into a sort of helmet, which takes several years to bring to perfection. Their thick woolly hair is interwoven with fine twine until it resembles a thick felt mat, and as the hair grows it is submitted to the same process until it becomes a compact mass about an inch and a half thick, which has been trained into the shape of a helmet (see illustration on page 734). The edge is sewn together with thread and forms a strong rim about two inches deep, while a piece of polished copper, shaped like the half of a bishop's mitre and about a foot in length, is set up in the front to form a crest. If the owner is sufficiently rich the whole will be covered thickly with blue and red beads sewn on, and so beautifully arranged that the whole

To the west of the White Nile and north of the Bahr-el-Ghazal, the southern portion of the country between the Nuba hills is occupied by Baqqara, *i.e.*, cattle-owning Arabs with a good deal of negro blood in their veins, and settlements of mongrel Arabic-speaking blacks, descendants of slaves who revolted and fled from their Arab masters a few generations ago. The chief occupations of the various Baqqara tribes are hunting for meat and skins, and occasionally for ivory, and herding their cattle. Although they own a good many horses, they carry their baggage on bulls when on the move (see illustration on page 723). They are the most warlike people in the Sudan and were among the first to support the Mahdi, most of whose victories were due to their fervent zeal and fanatical courage. At the present day they are apt to resent being prevented from raiding the surrounding negroes. Many possess rifles, but the true Baqqara tribesman arms himself with a large stabbing-spear and small throwing-spears, which, when he is mounted, are hung on the off-side in a kind of quiver. He also carries a broad-bladed straight sword, but does not use a shield. Further north, where the country is too dry for cattle to be the chief source of wealth, the herdsmen give place to camel-owning nomads, who may be said to resemble the Arabs of Arabia more closely than any other people in the Sudan. Among the wealthiest and most honourable of these tribes are the Kababish and the Kawahla, the former being the strongest Arab tribe in the Anglo-Egyptian Sudan.

The Kababish occupy a large area of the poor steppe country west of El Obeid. In the south, in the least poor district, their flocks mingle with those of the sedentary tribes; but the greater part of the land included within their tribal boundaries is so dry and sandy that it is capable of supporting little except camels, so that in spite of their wealth the Kababish own a somewhat insignificant number of cattle and goats, and rely to a great extent on their camels for the milk which forms so important a part of their sustenance. In the dry season they live for the most part in the south of their domain, taking their herds to the wells to water them about every seven or eight days. About the end of June or the beginning of July, when the rains commence, they push as far as possible towards the north-west. Here they remain until the end of September or October, and then, when the rains have again ceased, they gradually trek towards the south-east, going as slowly as possible, and pasturing their herds wherever food is obtainable. As the weather gets cold, towards November and December, the camels are taken further and further afield in search of food, while the men of each section select spots to dig wells where they intend to spend the dry season. Here they remain as long as the water holds out, if possible till the rains commence again; but sometimes the water-supply fails about February, and then they are obliged to shift to a more permanent water-supply, and settle there until the rainy season, when they once more start on their travels.

The Kababish use large square, flat-roofed tents, perhaps the most comfortable in the world. These are pitched wide and comparatively low during the winter season, and raised higher as the weather gets hotter until the rains commence, when the roof sheet is elevated and



Photo 69]

[Major Jennings Bransley.

CICATRIZATION, LATUKA TRIBE.

the walls of the tent contracted so as to form a roof with a pitch that will shoot the water off more easily. The shifting of camp is decided by the sheykh of the section, who announces the breaking of camp to his followers by means of a drum which he commands one of his slaves to sound.

The whole party, generally consisting of a number of relatives and their following of slaves and servants, collects at this summons and falls into line; the sheykh does not often lead, but he orders the direction the camp is to take, according to the information which has been

brought to him by the emissaries he has sent out to prospect for water and grazing. He is recognized as the head of the party, and when the camp is pitched all the tents are grouped around his tent. The Kababish ladies use a ceremonial litter when the camp journeys; above it is the smaller "nest," in which a child who is old enough to fend for itself is carried (see illustration on page 722). All the really great ladies also have very elaborate ceremonial trappings thickly set with cowrie-shells. The women depicted dancing in the illustration on page 721 are negro captives, or their descendants. Kababish ladies do dance, it is true, but they do not mingle with their servants when dancing. Men also dance at special festivals; but, broadly speaking, this is regarded as clowning, and men of dignity or importance do not dance.

Children are often betrothed when quite young, and presents are sent by the boy's parents to the girl's parents. When both parties agree that it is time for the young couple to marry a day is fixed by the Feki, who is in theory a holy man, though in practice often anyone who can read and write a little. The boy's father, often accompanied by the boy himself, goes with the Feki to the house of the girl's father, and a certain amount of bargaining takes place, after which a marriage agreement is drawn up by the Feki. All arrangements concerning the marriage are made by the fathers, but the bride-price is paid to the mother; it would be shameful for the father to touch this. If the bridegroom is a really rich man, two or three she-camels are brought to the door of the girl's home and the tendons of their hind legs are cut; they are left in this state until the morning, when



Photo by

[Major Jennings Bramley.]

A LATUKA WARRIOR.

The distinctive feature of the Latuka is their style of head-dress, which consists chiefly in training their hair into a helmet shape. This may afterwards be ornamented with feathers and beads.

they are killed and some portions are sent to the mothers of the bride and bridegroom, the remainder being kept in readiness for the wedding feast. A small tent is erected by the bride's people in their village or settlement, and the bridegroom lives here for six days, his food being supplied by the bride's mother. On the seventh day a small temporary tent is set up in the same place for the bride, who is taken there by her people; meanwhile singing and dancing is kept up by all the women. The bridegroom, mounted on the best horse he can borrow, approaches the tent, but refuses to descend from his horse until his father has made him a present. This consists of ten to fifteen sheep for a poor man or anything between five and one hundred she-camels for a rich man. As soon as the present



By permission of

[The Baptist Missionary Society.]

A BATENDE TRIBESMAN, CONGO.

The Batende inhabit the swampy country between Bolobo and Lake Leopold II. on the Upper Congo. The necklace is formed of hairs from an elephant's tail, and is regarded as a protective charm. The hair is trained into several tuffs, like a clown's perruque.

has been arranged the bridegroom enters the tent, accompanied by a small boy who carries his sword. The bride is now carried three times round the tent, and then placed inside it, again accompanied by one female attendant, and these four persons remain in the tent for some time, but the bride and bridegroom may not speak. Then the bride is taken back to her mother's tent and the bridegroom remains in the tent for seven days, when the bride's people erect a permanent tent on the site of the temporary one and furnish it from her mother's tent. The bridegroom provides an animal, which is killed at the door of the tent, after which he enters and awaits the advent of his bride, who comes much adorned and attended by the women; she steps over the threshold and the bridegroom three times uncovers her face, which she three times recovers;

then he slips his hand under her *tobe* and pulls off her leather-fringed girdle, and throws it on to the branch of a tree thrust into the ground in front of the tent, while the people outside utter all kinds of good wishes. That night the young couple are left alone for the first time. They live on in this tent for a period varying from one month to two years, and then they go to the tent of the husband's parents, which they occupy, while the latter make a new one for themselves.

Most Kababish have two or three small vertical scars on their cheeks, which are considered to enhance their beauty, and this custom is common among all the Sudanese Arabs, probably being copied from the people of Mecca, who also scar their faces. They are courteous and kindly, but withal extremely independent people, occupied almost entirely with the care of their herds and the carrying on camel-back of merchandise over the western portion of the Anglo-Egyptian Sudan. The women do the grinding, weaving, churning, etc., and the whole tribe live a pastoral life which recalls that of the patriarchs of the Bible.



Photo by]

[R. H. Kestland,

BIRTH CUSTOM, BOPOTO, CONGO.

When twins are born two saucepans are put on forked sticks on either side of the road leading to the village. This is to destroy any evil influences that might enter and harm the twins.



[By permission of]

[The Baptist Missionary Society.]

A PROFESSIONAL DANCER. BOPOTO.

On festive occasions dancers are paid to give an exhibition of their skill before the villagers. Dancing for hours in the tropical sun is most exhausting, but the dancers are handsomely rewarded.

CHAPTER XXIX

THE CONGO. *By* JOHN H. WEEKS

INTRODUCTORY, AND CUSTOMS RELATING TO BIRTH AND CHILDHOOD

THE Congo people belong to the great Bantu race that stretches from the East to the West Coast of Africa, and from the Cape to five or six degrees north of the equator. Here and there throughout this vast area are to be found small remnants of probably primitive tribes—like the Hottentots, Bushmen, and Pygmies—that occupied the land before they were ousted, or partially absorbed, by the more powerful invaders. The Congo Bantus are now divided into a large number of tribes, possessing different tribal marks, such as we find on the Upper Congo, or no marks whatever, like the Lower River Congos; talking innumerable dialects, only a tithe of which have been reduced to writing; and following a variety of customs that would demand many volumes to describe them fully. The purpose of this chapter is to deal more particularly with the Lower Congo natives, and to show such differences among the Upper River tribes as will interest the reader.

The Congo baby is surrounded with many charms, and is the object of various superstitious rites. In anticipation of its arrival a female witch-doctor is called, who procures pieces of different kinds of fish and meat, which she cooks. Then she threads a necklace of beads with a shell in the centre, and into this shell she puts a little chalk, a certain leaf, a pinch of salt, and a portion of the cooked meats and fish. The expectant mother must lick this concoction every morning to ensure a healthy child used to all kinds of food. The prospective mother having received her charm, the "doctor" feeds her with some of the mixed fish and meats; and then a curious custom follows, of the reason for which no one can inform me: A fowl is cooked and a leg of it is put on one side for

the eldest child of the coming mother (or, failing a child, for her sister or next nearest relative). The child must pretend to steal it, and as he runs away, the members of the family present make a feint at catching him, and shout after him, "Thief! Thief!"

The new-born babe is washed with warm water, and a woman, other than the mother, nurses

the child for one day. When old enough it eats roasted cassava, or roasted peanuts, which have been first masticated by the mother; and the child is not weaned until it is about three years old. In the house of the new baby there is always a saucepan of hot water standing near the fire, and the man—old or young—who drops the first bead into it any time during the first two days can claim the baby, if a girl, as his future wife. No one else may marry her. Only a man belonging to a clan into which the girl may marry will try to establish a claim in this way. If an utter stranger or a man of the wrong clan puts a bead into the saucepan, it is returned to him; but if there is no kinship, or clan reason, or any other proper objection why the person dropping in the bead should not eventually marry the girl, he will bitterly resent as a great insult the returning of the bead. The saucepan is well guarded, and only a very small percentage of the girls are bespoken in this manner. The bead thus given is regarded as a gift to the baby girl, and enables the giver to set up an exclusive claim to her hand when she arrives at a marriageable age; but when the time comes the man will have to pay the marriage money usually demanded for a girl of her position. Or, if that amount is prohibitive, the man can claim the return of his "gift," and he can legitimately demand such a high rate of interest that a lawsuit may be necessary to settle the affair.

Immediately the baby is born a new palm frond is shaken out and put over the door of the house to protect the child from dangers of two kinds. Should a fight suddenly happen in the town, no enemy will dare molest the house guarded by the palm frond; thus the mother and babe are secure from disturbance.

And again, any person who eats the animal tabooed by the new baby's family must not enter the house; for example, if the taboo of the child's family is goat's meat, then anyone who eats goat's flesh must refrain from entering the house, or the child will become sickly, and perhaps die. At the end of the first month the palm frond is removed, as the child is then regarded as strong enough to be unaffected by such malign influences.



Photo by

[Joseph Clark.]

A WITCH DOCTOR, LAKE NTUMBA.

The dress of a witch doctor varies according to the locality and what he can procure, but skins, bells, feathers and different coloured pigments are common to most.



By permission of

[The Minister of Colonies, Belgium.]

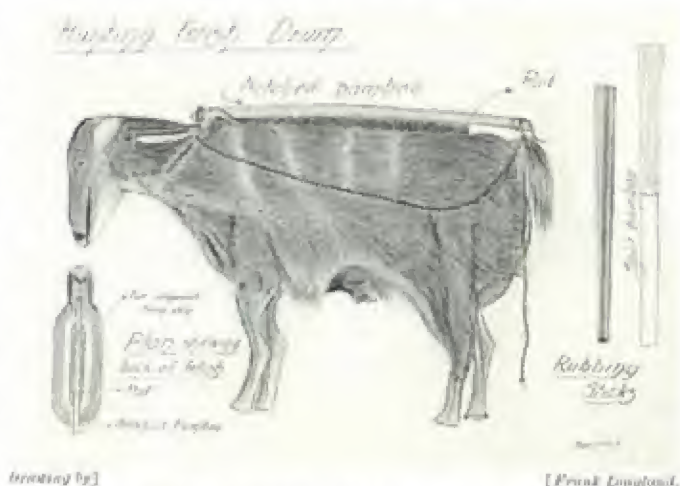
LOKELE CHIEFS.

The Lokele tribe occupy the right bank of the Congo about twelve miles below Stanley Falls. These two men are in their gala dresses for a visit. The spears are dress spears, not ordinary fighting weapons, the tassels supporting their knives are strips of leopard skin, and the leopard's teeth in their necklaces are supposed to protect them from the leopards that infest the district.

If a woman, while *enceinte*, dreams of running water, snakes or water-sprites (*Ximbi*), she believes that her child will be an incarnation of a water-sprite. Therefore, directly the child is born, a cloth is tied round it and no one is permitted to know its sex, except the witch-doctor, until it receives its name.

the "doctor" takes a plate of palm-wine, and, dipping some leaves in it, he sprinkles the baby, the mother, and the father, and then he asks the crowd three times if they know the child's name. They answer, "No, we do not know its name." Thereupon the "doctor" shouts, "It is Lombo." At once the people make a noise by clapping the palms of their hands on their open mouths.

The folk, on hearing the name Lombo, know that the child is a girl, for if it were a boy its name would be Etoko; and they also know from the name given that the mother has dreamed of running water, snakes, or water-sprites. The sprites inhabit the streams, and the snakes live among the stones near the water-courses, hence to dream of snakes or running water is equivalent to dreaming



A HUNTING FETISH DRUM. LOWER CONGO.

This drum was used in making "medicine" at the beginning of the hunting season. The body of the "antelope" is hollow, and forms the drum. The solid stick gives a deep note, and the split one sharp rattling notes, when rubbed along the back.

A few days after the birth of such a child the "doctor" starts a dance, which lasts the whole night and is accompanied with much eating and drinking. A bower of fronds is erected for the father, mother, and child to sit under; and all the plates, dishes and saucepans used during the accouchement are placed near the booth. At dawn



THE SONGO CUSTOM, KIBOKOLO.

[The Baptist Missionary Society.]

The Zombos of Kibokolo during initiation live for many months isolated in "lodges," but periodically they put on masks and visit the villages and markets, where they frighten the women into giving them food and beads. It is one method of supporting themselves while in the "lodges."

of the water-sprites themselves. The "doctor" receives as a fee one fowl, fifteen strings of beads, and all the utensils placed near the booth. All the girls called *Lombo* and the boys named *Etoko* are believed to be incarnations of water-sprites, or possess in some strange way the *orenda*, or nature, of the snake. Such children are treated with great deference by their neighbours and receive many presents from them; for it is supposed that they have the power, not only of imparting good luck, but also of inflicting misfortune; and the presents are given to obtain the one for and avert the other from the givers. Such children become arrogant little pests, for they soon learn that their relatives and neighbours are afraid to refuse them anything they demand.

It is believed that the only new thing about an infant is its body. The spirit, or soul, of the



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DRESS OF THE NKIMBA SECRET SOCIETY.

[Sir H. R. Johnston, B. V. M. A.]

When the members have been fully initiated, and have learned the secret language of the society, they are allowed to wear this dress. They pipeclay their faces and the upper part of their bodies, and wear crinolines of dried grass or palm-fibre.

child is thought to be old, and to have belonged either to a deceased person, to a living person, or to a water-sprite. They have two reasons for believing thus: The child speaks early of strange matters the mother has never taught it, and this they think is the old soul talking in the new baby; and again, if the child is like any relative, it is regarded as having the soul of the person it resembles, and that that person will soon die. Hence, in Congo, if you say that a baby is like a certain person, that person is anything but pleased, for you have observed a likeness which proves that the child has her (or his) soul, and that she herself will soon die. Neither may you say that the baby is "fat" (*maji*), for they think you want "to eat it" in spirit, and the baby will quickly die; nor may you call it "a fine child," or the evil spirit (*Ndoki*) will hear you, and take it, *i.e.*, it will die. You may call it "stout" (*mpongo*) without giving any offence. Parents never count their children, lest the evil spirit should hear them and take some by death.

carries the dual idea further than that, for she must eat with both hands, that each child may be properly nourished. Presents are given in duplicate, or the child not receiving one will fret, become ill and die; and the sickness or death of either child is supposed to arise from carelessness in the observance of these rules. The twins are expected to cry together and rejoice together, and should they lack unanimity in either of these functions of rejoicing or sorrowing together, it is because one is sulky on account of one or other of the above rules having been broken. When one of the



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[The Minister of Colonies, Belgium.]

A DANCING WOMAN AND HER ATTENDANTS. BOPOTO.

The attendants of the dancer dress her, look after her interests, guard her property, and hope to succeed her. They wear white beads, which are the "money" of the district, and their brass ornaments indicate that the profession is well paid.

twins dies the mother borrows a baby of the same age and puts it with the living twin, that it may not fret." These two paragraphs are taken from the writer's book, "Among Congo Cannibals," and the ceremonies observed among the Boloki are, with slight modifications, found among most of the Upper River tribes.

Throughout the Congo the children have their make-believe games of marketing, cooking, hunting and fighting. Toy paddles for boys, and toy hoes for girls, are occasionally seen, otherwise Congoland is a toyless country, and very little is done to cater for the amusement of the children. The boys and girls, however, adapt the materials to hand for making models of houses, canoes,





A SECRET SOCIETY. MISUMBA, LOWER CONGO

The "Babende" are the members of a secret society existing among the Bamouna, a sub-tribe of the Boshongo people. When new members are admitted to the society three masked dignitaries are present, of which the most important, the "Makenan," is shown above, with an attendant playing the freeson drum. When they drum, sounds, all the women and children flee instantly aside, but one child, it is said, is gentle and slain.

and steamers, and also the shields and "spears" they use in their mimic fights in the village streets. On moonlight nights the young folk of the village take their part in the dances with their elders, or start a rival dance of their own; and on dark, moonless nights they sit around their fires telling, with dramatic actions, the animal stories with which their memories are stored, and asking conundrums of each other. The Congo people, old and young, are experts in making cat's-cradles with a few yards of string; but all the fifty or sixty designs that have been gathered are not to be found in either one town, or among one tribe.

When shooting-stars are seen, mothers hurriedly shut their children up in their houses for fear the shooting-stars, which they believe to be spirits playing about in the sky, should fall upon them, and, entering them, they would become that most hateful of all beings, a *ndoki*, or one possessed of an evil spirit. The first tooth that comes out of a child is thrown towards the rising sun, with



By permission of

SHARPENED TEETH, BOPOTO, NORTHERN CONGO.

[Sir H. H. Johnston, G.C.M.G.]

The upper teeth are chipped to sharp points with a small native chisel. It is done when the lads and girls are about fifteen years old, and able to bear the pain. The operator is paid a small fee for his skill.

the request: "Bring me a new tooth when you come again"; and at the same time a piece of charcoal is thrown towards the west, with the remark: "Take away my old tooth: I do not want it again." Of course, in time another tooth comes, and the sun receives the credit of it.

Congo boys and girls must observe certain family taboos. The boys respect them all their lives, but the girls, on marriage, drop their own family taboos, and adopt those of their husbands. In one family the inherited taboo is a prohibition against all birds, animals and fish having spots or marks; and the penalty for breaking the taboo is a very bad skin disease. There is also a temporary taboo which the medicine-man puts on a child when he (or she) is very ill, but this sort of taboo is removed later in life. The prohibited thing may be the snout of a pig, the head of a goat, certain kinds of fish, or particular vegetables. The prohibition is quite arbitrary, there being no relation whatever between the forbidden article and the disease.

When a boy (or girl) is very obstinate and disobedient, his father will curse him in the following manner: he cuts off a piece of his own cloth and wraps some of his hair in it, and burning the little

bundle, he says: "You shall never be rich, but shall be the object of bad luck." The children are terribly afraid of these curses, and every cut, accident, illness, or bit of misfortune is placed to the credit of the curse. Perhaps, after a time, the boy alters his conduct, and becoming more amenable to his father's wishes, he expresses a desire to have the curse removed. The father then puts three small heaps of dust on each knee, and the boy kneels down before his father, who says: "I forgive you. I did not curse you in my heart, but only with my tongue, and now from this time become rich." The lad thereupon blows off each heap of earth from the knees, and the curse is removed. Should the father die before the lad wishes to have the curse removed, he seeks out a namesake



[Photo 19]

[H. H. Kirkland.]

A CHARM FOR INCREASING THE BIRTH-RATE.

The scarcity of children in the Libinza lake villages (Upper Congo) alarmed the inhabitants considerably, so they paid a large sum to a witch-doctor to set up this fetish that their progeny might be increased.

of his father, with whom the latter was on friendly terms, and taking a fowl to him, he asks him to nullify the curse in the way described.

The following is a mode of blessing a boy or girl who is either going on a long journey or has pleased his family: The father (or mother) pretends to spit on the child, and solemnly says: "May you possess all that a person should possess; may you have blessings and good luck, and may your words find favour with the people." Such a blessing is much coveted by the young folk. These taboos, cursings and blessings are found in various forms among all the Congo tribes.

CUSTOMS RELATING TO COURTSHIP AND MARRIAGE

It is generally understood that the sons and daughters of one clan shall marry the daughters and sons of only one other clan, and not intermarry with several different clans. By this arrangement



Photo by]

[A. Billington.

A BATEKE CHIEF.

The Bateke tribe occupies a part of Stanley Pool and the hinterland of Tchombiri. The chief is a man of position, for he has the cowrie-shell hat on his head, the whisk of buffalo hair in his hand—a kind of sceptre with which he emphasizes the important points in his talk, and is sitting on a leopard's skin, which only a rich man can procure.



By permission of

[The Minister of Colonies, Belgium.]

HAIRDRESSING, SANGO TRIBE.

This tribe, whose tribal mark is a line of keloids down the forehead, lives on the Upper Mobangi River, a northern tributary of the Upper Congo. The men dress their hair with white beads and cowrie-shells, and the result is very effective, as seen above.

they think better treatment is ensured for the women of each clan. The degrees of prohibition differ widely between the Lower Congo peoples, where Mother-right is in vogue, and among the tribes on the Upper Congo, where Father-right is in full force. Among the former, a young man, having set his heart on a certain girl, is not allowed either to speak to her or to give her any presents; but to gain his sweetheart he must first take a calabash of palm-wine to the girl's maternal uncle, and tell him what is in his heart. Should the uncle be inclined to listen favourably to the suit, he thanks the young man and drinks the wine; but this, however, is simply a sign of his good will, and does not pledge him to give his niece to him in marriage. Having drunk the wine, he presents the young man with food, and arranges a day on which he will give a decided answer. On the appointed day the suitor, carrying some more palm-wine, revisits the girl's uncle, who, having drunk the wine, states whether he is willing or not for him to marry his niece. Should he be willing, he informs the young man that he wants one thousand, or two thousand, or may be five thousand packets of blue pipe-beads (in a packet there are one hundred strings of one hundred beads each, costing two shillings a packet), according to the position of the girl's family and the suitor's wealth. The amount is often haggled over and reduced.

The man must now collect this large sum by trading journeys, etc., and when some months later the uncle is informed that the marriage money is ready, either in beads or their equivalent in goats, pigs, powder, cloth, etc., he takes some palm-wine and visits the young man's town to count the marriage price. That being satisfactorily done, after much chaffering about the value in beads of the pigs, goats, etc., a day is fixed for introducing the girl's father to his future son-in-law, and on that occasion both the uncle and the father take calabashes of palm-wine to the suitor, who

calls his friends, and all drink, first the uncle's wine and then the father's, after which the marriage money is paid before witnesses, and the father, receiving his very small portion, drops entirely out of all the subsequent proceedings. So far as the uncle, the father and intending bridegroom are concerned, the marriage arrangements are completed, but they cannot be consummated until the mother gives her consent.

There is usually a pretence of taking the wife by force. When all is settled, the bridegroom goes on the appointed day with a few of his friends to the bride's town. As they draw near they fire their guns, shout and make as much noise as possible. This is not only a proof of the bridegroom's position, but is also a mode of honouring the bride. On reaching the town, there is a sham struggle, and at last the bride is carried off. The bridegroom, on returning to his town, tells the young men to bring out the drums and plenty of palm-wine, and for the next two or three days large crowds gather, much wine is consumed, guns are fired, and many goats and pigs are killed and eaten, and the hours are given up to singing, drumming and dancing. The bride goes without food the day before her marriage, and the new wife does not eat in the presence of her husband for three or more months.

When the crowds have gone, the elders give the girl into the hands of the young man, and they teach them in the presence of witnesses. To the woman they say: "You are to respect your husband and his family, and you are to behave properly in your house." To the man they say: "You are to respect your wife and her family; you must not speak harshly to her, nor treat her as a slave, nor stamp on her things, nor tread her beneath your feet." "And you, woman, you have never had thieving and witchcraft palavers, continue without them, and conduct yourselves properly towards one another." The young man then takes a witness by the wrist, and rubbing a bullet on the palm of the witness's hand, he says: "I have heard all the words



By permission of

MOBALI WOMEN.

[The Minister of Colonies, Belgium.]

In the northern districts of the Congo the women of some of the tribes pierce the upper lip and insert an ivory disc, which is replaced by a larger and larger one until the disc is two inches in diameter.



*By permission of Sir H. H. Johnston,
C.M.G.*

A CHIEF'S FETISH, BOLOBO.

It consists of a monkey's skull with cowrie-shells for eyes, and it is decorated with beads, shells and European brass bells.

—a matchet, a spear, an axe, some cloth, a mirror, and a few odds and ends (the articles vary with every transaction) —is handed to the girl's father or any relation taking his place, and that girl is reserved for him until he is able to pay the whole or the larger part of the marriage money—equal to about ten pounds, which is the cost of two male and two female slaves, which is the price of a free bride. In the meantime, he may give her small presents, and she may cook and send him an occasional

spoken, and if I destroy the marriage may I die by this bullet." The woman also takes the same oath, whereupon the elders enter the house of the newly-married couple, and arrange the hearth-stones and instruct the bride in her duties as a wife. After these affairs have been completed the girl's relatives are sent away with suitable presents and every token of respect. Folk in poorer circumstances do not have so much eating, drinking and firing of guns; but the festivities may be confined to one feast; and for a slave woman there is no ceremony, no feast and no dancing. The man has bought her, and he takes possession of her as he would a knife, a piece of cloth, or a goat—she is his absolute property.

On the Upper Congo the following customs relating to courtship and marriage are observed, with slight local variations, among the tribes. Very young girls, and even babies, are sometimes bespoken in marriage; and on the agreed-upon sum being paid to the girl's father, the man, in the presence of witnesses, puts a brass bracelet on the child's arm, saying: "This is my wife"; and when the child reaches a suitable age she is handed over to her husband with some sugarcane-wine. When a young man seeking a wife sees an unattached woman whom he likes, he may speak first either to the girl or to her father; and if they are agreeable to the suit, he calls some friends to accompany him to the father's house. The girl is called, and the young man, taking his spear, goes into the centre of the crowd and sticks his spear in the ground, saying: "If the girl loves me, let her pull up the spear." If the girl is willing to accept the man as her husband, she pulls up the spear, and carrying it to her father, she says: "I love him." Upon that confession being made, the "bespoke" money



Photo by

[B], Freshwater.

AN AWEMBA MARRIAGE.

The bride and bridegroom, both oiled, are sitting outside the hut after the marriage ceremony. The spear is laid across the lap of the bride in token of submission.



[Photo by]

[C. J. Smith]

THE CHIEF OF BOSOGBETE, BOPOTO.

This is a typical Bopoto face. The clearing of the tribal mark was begun when the subject was a child, and the operation was repeated until he was in his teens, and perhaps to manhood, so that the flesh might stand up well. He has a hat of wild-cat skin and feathers. The lobes of his ears are pierced, and around his neck are charms and beads. The wood knots are for good luck, and the small wooden tubes, filled with "medicine," are protective charms of various powers.



[By permission.]

[The Minister of Colonies, Belgium.]

A FETISH. LOWER CONGO.

The Nkinda fetish is sometimes an image in a little house of its own, which the witch-doctor charges a large sum for preparing. The body of the fetish is often stuck all over with nails in memory of benefits conferred.

A few wives, they will dress the new wife in their own trinkets, and accompany her, as proof that she is a fellow-wife of their husband. This "honeymoon" lasts two or three weeks, during which time the husband supplies her with all the food she requires, and at the close of the "holiday" she resumes her farm work, and commences her life as an ordinary married woman.

A man may marry as many wives as he can afford, but he must give to each her own house, an occasional present of cloth, and a certain amount of fish or meat during the year; otherwise he is regarded as very niggardly, and the domestic machinery runs unsmoothly. Throughout the whole of Congo the married men are not allowed to look upon their mothers-in-law; and directly a man hears that his mother-in-law is coming, he must hide, or, if that is impossible, then either she must conceal herself or one of them turn back. However, when it is absolutely necessary that they should have a talk upon some important matter, they either sit at a little distance back to back, or on different sides of a wall or house.

dish of food, and often there is cohabitation before marriage, as the young man regards the girl, and speaks of her, as his wife.

When the marriage money is almost, or quite, paid, the parents take their daughter and various kinds of food, together with a calabash of sugarcane-wine, and go to the house of the bridegroom, and the bride is handed over by the father putting her hand in the hand of the bridegroom in the presence of witnesses. These latter, after sharing the food and the drink, dance in honour of the occasion, and sing impromptu songs in praise of the newly-wedded couple. The food and drink brought by the parents are a token that their daughter has not been sold to the man as a slave, but is married to him as a free woman. When the ceremony is over, the bride borrows all the finery she can of her female friends, and rubbing herself with palm-oil, dusting herself with red-wood powder, and decorating herself in her borrowed plumes, she parades the villages with her husband, that all may know that she is now his wife.

If her husband has already a

RELIGION AND SUPERSTITIONS

THE name for a Supreme Being is found in all the Congo languages, but the knowledge concerning Him is very vague. He is regarded as the principal Creator of the world and of all living things. It is thought among them that after His work of creation He withdrew Himself, and since then He has taken no further interest in the world and its inhabitants. He is spoken of among the natives as being strong, rich and good—so kind and good that He will not hurt them; hence no sacrifices are offered to Him, no prayers to Him ever pass their lips, and they never worship Him. As the Supreme One (*Nzambi*) is very remote from them, unconcerned in their welfare, and harmless, therefore there is no need to trouble about Him. On the other hand, we sometimes hear women in great distress exclaim: "I wish *Nzambi* had never made me!" or "*Nzambi*, pity me!" But these sayings have no special meaning, and are simply used in times of great sorrow, etc. Again the phrase, "He died by an act of God," *i.e.*, he died a natural death (there was no witchcraft about it), denotes the deceased person is too poor or too unimportant for his family to bother about engaging a witch-doctor to investigate the cause of his death and seek out the witch. If the deceased has left enough goods to pay the expenses, a witch-finder is employed to look into the matter, and then one or more persons are accused of witchcraft, and the accused must prove their innocence by taking the ordeal. If their stomachs are weak and reject the drug, they are guiltless; but if their stomachs retain it, they eventually fall like drunken men, and are then beaten and stabbed to death.

The natives are most concerned about the numerous spirits that surround them that can be incited to do evil to one's enemies, or induced to do good to one's own self, according to the power of the particular fetish they buy of the medicine-man. And they are also troubled by the witches that have power to inflict on them bad luck, misfortune,



Photo 6p]

THE MONGO TRIBAL MARK

[H. M. Whitehead.

This tribe occupies a large area on the upper reaches of the Lulonga River, a southern tributary of the Upper Congo. Such prominent tribal marks are an indication that the person is a free man.

disease and death. If there were no witches, no spirits and no fetishes, there would be no sorrow, no sickness and no death. In fact, they believe that but for witchcraft they would live for ever in an earthly paradise. Hence, their system of fetishism, their numerous fetishes, and their many witch-doctors, with their various ceremonies, have been devised to circumvent these malignant powers, and either protect the people from their malevolence, or punish those folk who, through sheer, wanton wickedness, allow themselves to be the mediums by which the spirits bewitch the people. So far as our inquiries have gone, no spirit can operate to hurt a person without the aid of a human being on the Lower Congo, or either a human being or an animal



[By permission of]

YAMBUYA HOUSES.

[The Minister of Calcutta, Belgium.]

These conical houses are to be found far up the Aruwimi River, where the people use large leaves for roofing. In order to make their homes watertight they have to give the roofs an almost perpendicular pitch.

on the Upper Congo; and no family can be bewitched unless one of its members acts as a medium for the witchcraft.

Witchcraft is the most dreaded of all powers on the Lower Congo, and in a smaller degree on the Upper also. To counteract it a man will beggar himself in paying fees to witch-doctors and in buying charms and fetishes. There are witch-doctors who possess fetishes for inflicting and curing every imaginable complaint; there are others who will preserve their customers from every conceivable danger. Some will give good luck in stealing and cheating, and others will protect goods from such thieves; others, again, will give such smartness in lying and thieving that the owner of such a charm will never be detected. One witch-doctor promises to make his client so acceptable to other people, that his neighbours will be friendly and will help him in all his enterprises—in business, in fights and



[By the courtyard]

[John H. Weeks]

LAKE NTUMBA MEN AND THEIR WEAPONS.

It is only a tribe here and there that use bows and arrows, most fight with spears and knives, and on the Lower Congo with flint-lock guns. The taller man has three horn charms on his chest, a knife in a sheath under his arm suspended by a chain and band, and also a whisk for driving away flies, etc. The knife held by the shorter man is a good specimen of a chief's dress knife, which he carries when visiting.

that it may exert itself on behalf of its owner. A fowl or goat is killed, and its blood is poured over the image or bundle; sometimes the toe of a fowl is cut and the blood is allowed to fall on the fetish, and even the toe of a frog is used for the same purpose. If the fetish is to be kept up to its full power, the sacrifice must be made regularly—e.g., at every new moon, or on certain market days; and the larger the favours expected the more costly must be the offering. Sunset is the time for killing a sacrifice, and the person who offers it must turn his face towards the sun. A pig is never offered as a sacrifice, and there are indications that it is regarded as an unclean animal. On the Upper Congo sacrifices to fetishes are not so much in evidence.

Supposing a man has a fetish to which he has regularly made a sacrifice, large or small, according to its importance, and it does not work properly, *i.e.*, the owner continues to be unlucky in his



Photo by

IOLA DANCERS AT BOPOTO.

[C. J. Dodd,

The woman holding the wicker bottle dances when obsessed by a spirit. When she comes under the influence of the spirit the dancing continues for seven days, during which time she may not eat anything except powdered cam-wood and a little light clay, and sugarcane.

trading, or hunting, or love affairs, etc. He then takes his fetish to the medicine-man from whom he bought it, and tells him it needs toning up, or reinvigorating. Every witch-doctor has his own peculiar ceremony; but beating the fetish, blowing a whistle to wake it up, and exploding gun-powder round it, and holding it in the smoke, to startle it into fresh activity, enter more or less into all their performances to revive a fetish that has become weak and inoperative by use.

There are two phrases that contain the whole theory and practice of the Congo medicine-man's black and white magic. One is "*Loku e nkisi*"—to curse by a fetish; and the other is "*Lembola e nkisi*"—to soothe, appease the fetish and thus remove its curse. When a man thinks that he has been injured by a known or unknown enemy, and wishes to inflict on him a disease or even death, he goes to a medicine-man and pays him to curse the enemy by his fetish. The fetish is beaten with a stick, informed what it has to do, held in the air three times, near the ground three times, and then hung up outside the house; and the spirit of the fetish flies off to obey its orders. This



Photo by]

PRAISING THE DECEASED. BOPOTO.

[W. L. Forfehl.

When a man of importance has died in a Bopoto village, his neighbours shout out praises of his prowess. On the right hand is the chief mourner, holding the articles her husband treasured most.



Photo by]

A FUNERAL DANCE, BOPOTO.

[W. L. Forfehl.

The funeral dance, in which all friends and relations—male and female—may join, lasts for several days, according to the importance of the deceased, and as long as the sorrowing family care to supply the dancers with sugarcane-wine.

is the simple *modus operandi* followed by all the medicine-men who invoke their fetishes to use their various powers against the enemies of their clients. Any layman who owns a fetish can curse an enemy by performing the same ceremony. If a man has not a fetish of his own powerful enough to satisfy his hatred, and does not want the expense of engaging a medicine-man, he can, for a small sum, borrow a strong fetish and curse his enemy by it. When this ceremony is performed it is not necessary to mention a name, but only "the thief who stole my goods," or "my enemy who sent me bad luck," or "the one who bewitches me with this disease." This is the whole science of the Congo medicine-man's "black art."

CUSTOMS RELATING TO DEATH AND BURIAL

THE natives have very little fear of death. By that statement it is not meant that they are courageous in war, and court death by their reckless bravery; but believing that they are immortal until bewitched, they give little thought to death, and rarely talk about the possibility of their own or anyone else's death. Among them all other folk are liable to the evil machinations of witchcraft but themselves. No shot will touch them, no crocodile will hurt them, and no disease will kill them, unless the bullet, the crocodile, or the complaint has some witchcraft about it. Hence a man is restrained by force from going to a fight if the omen is against him; or he will swim a river infested with crocodiles, believing that they will not touch him; or he will crowd unnecessarily



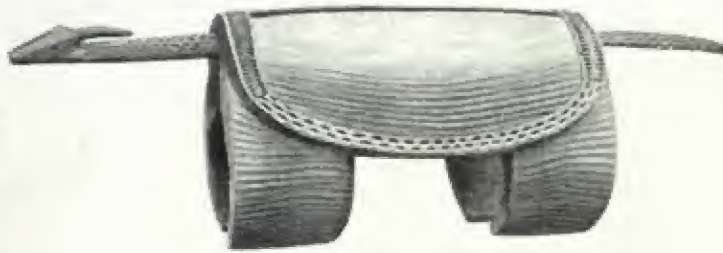
[Photo by]

A WOODEN DRUM.

[R. H. Kirkland.]

This is a solid block of wood that has been hollowed inside, shaped and carved outside. It is used for signalling to the towns across the river, and to the villages up and down the river. It sounds alarms, and calls to "palavers" and drinking bouts.

into the house of a smallpox patient, feeling secure in the power of his fetish to counteract all witchcraft and protect him from the disease. I have known a big witch-palaver take place because a man was killed in a fight by a bullet—it was witchcraft; another was held because a man had been carried off by a crocodile; and another because some men were blown to pieces in a gunpowder explosion caused by their own carelessness. These events were regarded as abnormal and consequently the result of witchcraft. On the other hand, contradictory as it may seem, the strong incentive among these people to travel and to trade is not so much to procure money to buy food (their wives supply them with that), but to save for a grand funeral: for the grander



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[Sir H. H. Johnston, G.C.M.G.]

TOM-TOM DRUM OF THE BALOI, MOBANGI RIVER.

The native carver has exercised his skill in trying to give the drum the semblance of an animal—an antelope.

wrap round the body. If it is a man who is dead, one of his wives sleeps on a mat close by the corpse, which is so arranged that the fluids of the body drain into a saucepan. The woman runs her finger frequently over the corpse to press out the moisture; she empties the saucepan when full, and, when she goes to eat, she is not allowed to wash her hands. This process is continued until the body is shrivelled up. Should she exhibit any natural reluctance to performing these offices for the dead, she is urged on by the women, and reminded by them that he was a good husband, who treated her well and supplied her with good cloth, etc. The man has to operate in the same way on the body of his deceased wife should she be a woman of good family. To fail in rendering these last rites to the dead is to cover oneself with shame and be accused of heartlessness. After the fluids have drained from the body, the corpse is placed on a shelf, a fire is lit beneath it, and it is thoroughly dried. Sometimes the corpse is kept for two, or three or more years before it is buried. When for some reason it is not advisable to keep the body in the house, a hole is dug, the corpse is tied in a mat, and the bundle is suspended from the poles laid across the hole. Sticks and palm fronds are then arranged over the opening, and earth is thrown on to keep down the odours. There the body remains until the family is ready to bury it properly.

their funeral the better their reception in the spirit land.

When a person of any importance dies, it is the custom for the women belonging to the deceased's family to assemble from the surrounding villages to assist at the mourning. For this purpose they neglect their farms, children and husbands; and will crowd into the house where the corpse is lying, and there sit day after day, giving unasked advice to the principal mourners, and praising the dead in songs and chants. Women express their sympathy by wailing and rubbing mud on their bodies, and the men show theirs by giving cloth to



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[Sir H. H. Johnston, G.C.M.G.]

A BAYAKA DANCING MASK

This fetid mask was employed in the mystic dances of a tribe living on the Kwango River, a southern tributary of the Upper Congo.



[Photo by]

[F. Odryer.

MONUMENT, NGOMBE LUTETE DISTRICT.

A house is erected over the grave, and on a table are placed all kinds of utensils, killed, *i.e.*, broken, that their spirits might go to their late owner in the spirit land.

shouting, trumpet blowing, and women musically wailing, so that the spirits will say (to use the words of a native): "Hullo! who is this coming about whom they are making so much noise up above?" And they will gather to see who it is and welcome him. The status of the departed one in the next world depends on his family burying him in grand style; and their own future comfort depends on so conciliating the spirit

The funeral takes place about sunset, and the body is buried with its feet towards the setting sun. It is interred at sundown, because they think that the spirit, which hovers about or in the body until burial, goes to the spirit town in the great mysterious forest; and as the spirit inhabitants, like themselves, are away from the town engaged in various occupations through the day, and will have returned by the late afternoon, they will be ready to accord a welcome to the new-comer.

The man, while alive, and the spirit, when he is dead, desire above all things a grand entrance into the spirit world—plenty of gun-firing, shouting, trumpet blowing, and women musically wailing, so that the spirits will say (to use the words of a native): "Hullo! who is this coming about whom they are making so much noise up above?" And they will gather to see who it is and welcome him. The status of the departed one in the next world depends on his family burying him in grand style; and their own future comfort depends on so conciliating the spirit with a great funeral that it will not return to trouble them with sickness and bad luck for niggardliness at his obsequies.

A large amount of cloth is wound round the body; articles are put into the grave; and many of the departed man's treasures are put on the grave—as jugs, basins, mugs, bottles, stools, saucepans, etc., and these serve as a memorial of the man, and also as the wealth with which he starts his existence in the spirit world. All the articles put on the grave are "killed," *i.e.*, broken, that their spirits may go to their late owner.

The customs and ceremonies here described are observed, not only on the Lower



[Photo by]

[W. L. Forritt.

BOPOTO WOMAN PREPARED FOR BURIAL.

The white beads on the corpse are not only an ornament, but are also the currency of the country, and become a source of wealth to the deceased in spirit land.

Congo, but with slight modifications among the tribes on the Upper Congo. The spirits of inland people, after being for a time in the nether regions (*longa*), haunt the bush and keep the animals from being caught by the hunters; and the spirits of the riverine folk haunt the rivers and turn the fish from the fish-traps; but the witch-doctors can catch these mischievous spirits for the hunters and fishermen and imprison them in calabashes.

MISCELLANEOUS

THERE are various secret societies among the Congo tribes. On the Lower Congo is the *Nsi a Fwa*, or "Country-of-the-Dead Society." When there is an epidemic of sickness or a low birth-rate in a district, a witch-doctor starts a "lodge" for initiating as many persons of all ages and both sexes as care to join this society. The candidates for membership fall down in a cataleptic state in the market-places and towns, and are thus carried into the "lodge," where they remain from six months to two, or even three, years. The "lodge" is in a dense part of a forest, and is run as long as it pays the "doctor" and his assistants. The initiated are said to die, and their bodies are supposed to decompose until only a bone of each person is left; and the families of the "dead ones" take large quantities of food daily and place outside the "lodge" to feed the "doctor" and his helpers that they may have strength to turn over the bones of the "dead." To die, *ndembo*, with all its ceremonies, mystifications, etc., is supposed to give the initiated new bodies free from disease and



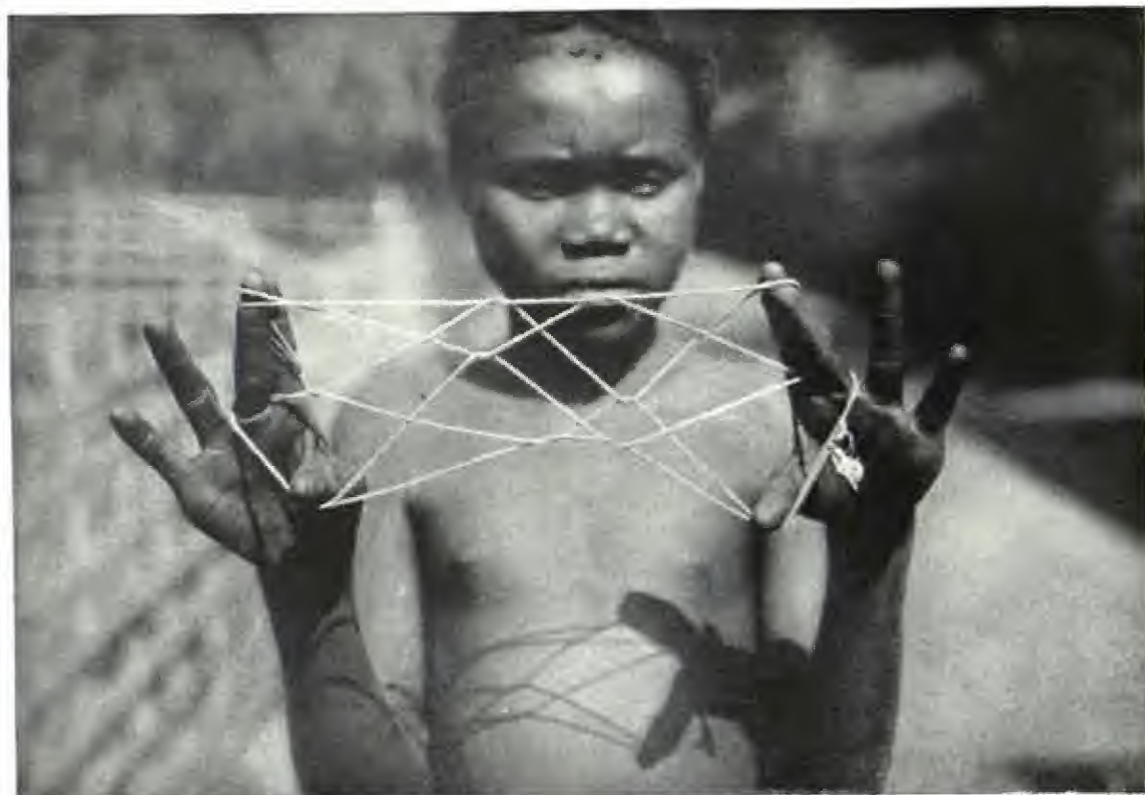
[From neg.]

[H. M. Whitehead.]

A LEADER OF THE VILLAGE DANCES.

While the other professional dancers in this series would cover wide areas to fill their engagements, this one is purely local. Her brass anklets are too heavy for any dancing but that of shuffling the feet and undulating the body.

capable of bearing children. The folk in the "lodge" go naked, and at their dances a stringed instrument only is used and no drums. The "lodges" are the centres of much obscenity, and for this reason in some parts of the country they are absolutely forbidden by the native chiefs. There is another society, or guild, called *Nkimba*, into which only males are admitted. The members rub themselves with pipeclay and wear crinolines of grass or palm-fibres. They have a strange trilling cry, and with their dancing and screaming, their ghastly whitewashed faces and bodies, and the rustling of their fibre dresses, they frighten the folk into compliance with their demands for food and money, and are able to wreak their hatred on their enemies. This guild was probably started to protect native traders, while traversing the country, from the extortions of the various chiefs, and to help one another in their journeys and business; but the guild became strong, and



By permission of

[Prof. Fred Starr.]

CAT'S-CRADLE.

Prof. Starr has collected over sixty different designs in cat's-cradles among the various tribes on the Congo. Each design has a name. The above was known among the Ngombe as the "eyes of a parrot."

levied toll on passing caravans. Echoes of this guild are heard at times, but as an effective force, either for protection or for blackmail, it is now practically nil. The entrance-fee was about ten shillingsworth of trade goods, on the payment of which the candidate was turned round and round until he became giddy, and was carried unconscious into the "lodge," where he stayed until he had learned the secret language of the society. Near Stanley Falls there is the secret society of *Libeli*, with its magic word "*Lilwa*"—only to be uttered of the initiated; its secret grove in the dark forest, where the spirits perform whimsical tricks; and its curious acolyte's dress of imitation leopard skins and teeth. Only the young men and lads of the district can join; and after initiation they can scare the women and girls by the utterance of their mystic, magical cry of "*Lilwa*." On the Kasai there is a ghoulish secret society, the members of which dig up the buried bodies of the dead and feast upon them under cover of the night. Both men and women belong to this society.



Photo by

SEHGURA PLAYERS. SIERRA LEONE.

[T. J. Atteridge, 286.]

The sehcura is a small hollow gourd covered loosely by a netting of country-grown cotton, upon which are strung slit hard shells of seeds. The long end of the netting is held in the left hand and the short neck of the gourd in the right. The sound is caused by the hard seeds striking the gourd, and can be modulated at will by the netting being relaxed or tightened.



[Photo by]

[T. J. Alldrige, I.S.O.]

THE PORO SECRET SOCIETY, MENDILAND.

No outsider can penetrate the inner mysteries of this society, whose business is conducted with the absolute secrecy of Freemasonry, but during some public observances the members will submit even to being photographed. A group of five initiates are here seen in their dancing costume.

CHAPTER XXX

SIERRA LEONE. By T. J. ALLDRIDGE, I.S.O.

THE Mendis are the largest tribe within the Protectorate of the British Crown Colony of Sierra Leone on the West Coast of Africa, inhabiting a considerable tract of country on its eastern and south-eastern sides, the latter being bounded by the Mano river, close to the Negro Republic of Liberia. The Mendis are pure negroes, of ordinary stature, well formed and of good physique, both sexes having remarkable powers of endurance; they will toil from daybreak to dusk under the burning sun, either in cultivating their ground or in preparing the fruits of the indigenous oil-palms, and are, in fact, a hard-working people, although many persons casually visiting their country frequently call them lazy. The Up-country aborigines are essentially tillers of the soil, but with the abolition of the slave trade, the advance of civilization, the introduction of railways, Governmental supervision, and the great facilities now offered for procuring cheap imported articles, many of their most important industries are fast disappearing, and with them some of their patriarchal manners, customs and ceremonies, which so much impressed early travellers through this, until recently, practically unknown country.

Before the establishment of British rule Mendiland was entirely governed by the chiefs through secret societies, and although it has been necessary to restrict their operations in certain directions, they are still an enormous force for good or evil.

SECRET SOCIETIES

Of these societies the principal are the Poro—for men and boys (see illustration on page 768)—and the Bundu—for women and girls. The word "Poro" means, in the first instance, "Law"; but it is commonly used as the name of a vast and all-powerful organization, that is really a Sworn Brotherhood, whose business is conducted with the absolute secrecy of Freemasonry. No outsider can penetrate its inner mysteries, but there are sundry public observances during which Poro men and boys will submit even to be photographed, now that they are no longer afraid that the camera may be some bad white "medicine."

The Poro is paramount over the whole of native life. In its assemblies all questions, whether political or social, are discussed and settled. Its political meetings are usually held quite close to the town, but can only be attended by full members, who have previously undergone a very severe initiation under the tuition of the "order." The meeting-place is a clearing in the forest, and is called "the Poro bush." The power of the Poro was formerly quite unrestricted. Before its tribunal a person might be tried, executed and finally buried within the Poro bush, and the outer world know absolutely nothing of the circumstances of the case, as it would be practically impossible to get a member of the order to break his "swear." The Poro order has three degrees:



Photo by]

[T. J. Aldridge, I.S.O.

THE BINNI DEVIL.

The Binni is the second degree of the Poro and is open to Muhammadans. The devil of this order is extremely powerful, as he possesses the powers of Islam and paganism. He is the central figure in the picture: on his right stands his herald, the Nefari devil, and around him satellites who all have their appointed functions.

the Yuira, or One Word, for the lower classes; the Binni and Missi, for Muhammadan Mori (or book) men and for "Devil men," and, lastly, the Kaimahun, or Chief's degree. It is from the Chief's degree that Poro law emanates. In its great council the Poro cabinet arrives at its decision, which the lower degrees must carry out.

The Mendis have no written language, so it is necessary to have, as means of communication, trustworthy messengers—called Wujas—and these can always be found in this fraternity, every member of which has been sworn upon country "medicine," presumed to be capable of acting fatally upon him should he divulge any secret.

The "Poro Devil," the "Binni Devil," the "Nefari Devil"—in fact, every place and every



By the courtesy of

BUNDU GIRLS OILED.

[C. H. Pirouet.]

Before the establishment of British rule the Mendi chiefs governed entirely through the secret societies, which even now have great power. The Bundu is the society for women, and the majority join, as the membership confers a certain status on them with proportionate privileges.

thing seems in some sort connected with an evil influence which has to be propitiated by some rite or some outward symbol, such as hanging stones from trees, etc. As soon as they are born children come under this evil influence and must be protected; they are therefore embellished by quantities of fetish charms of the rudest description, small metal rings, bored cowrie-shells, old agate beads called "Tingoi" and little "hawk-bells" being of special potency.

As the children grow up they enter either the Poro or Bundu, their initiation being surrounded by the greatest mystery in the seclusion of a special "Poro" or "Bundu bush." The training for the privilege of joining the order may begin for the boys at any age between seven and twenty, but it only lasts a few months. A boy has no real name until he goes into the Poro bush, when it is given him at his initiation. He is then marked down both sides of the spine with a sort of



[By the courtesy of]

[C. H. P. P. P.]

BUNDU DEVILS.

There is generally a Bundu devil in any large town, and her fatish power is very great. She sits among a crowd of people and officially inquires who is the author of some misdemeanour. The person to whom the twigs in her covered hands point is not now likely to be killed or sold as a slave, but occasionally to-day "things happen" as a result of the Bundu devil's unspoken "smelling out."

herring-bone pattern, which is permanent and by which a Poro member can always be recognized. The initiation is very severe, but arrangements are made for occasional relaxation outside their "bush," which generally takes the form of a dance in the town to which their Poro bush is affiliated. The final ceremony of initiation is called "Pulling the Devil."

The Poro devil is supposed to be in the Poro bush; although the people know that he is a man, they attribute to him all kinds of weird powers, and he must in some way be got rid of before the boys can leave their bush. The day previous to their coming out the boys twist a long rope of the Poro emblematic fern, called "Kane," and during the night they pass it from the upper branches of a

tree in the Poro bush to trees outside. The people of the town and surrounding villages are awakened by great shouting, are shown this rope, and are told that by its means the devil took his departure to the sky. The boys then parade the town, and after further secret ceremonies become members of the Poro order.

The Binni (see illustration on page 769) is the second degree of the Poro, and is open to Muhammadans. The devil of this degree is an extra powerful devil, as he unites in his own person the fetish influence of the pagan with the magic of the Muhammadan Mori-man. His costume is one of the strangest worn by any of the fetish devils. His body is enclosed in a cumbrous dress of long fibre; the head-gear is of skin with side flaps; the face is entirely concealed, but there are two small holes cut in a large skin flap for the eyes to see through. This is all pagan, but the Binni's breast and back are strictly all Muham-



[Photo by]

[F. J. Allardige, I.S.O.]

MEMBERS OF THE BUNDU ORDER.

After becoming members of the order the girls are detained three days in the town under the charge of the elder women, during which time they are gaily dressed and allowed to walk about to visit their friends and receive presents. The old and new style are here shown in contrast.

madan, being hung with many little wooden tablets covered with Arabic writing that have been charmed by the itinerating Mori magician. As the Binni moves on, he is constantly shaking, and all these little tablets rattle and add to the general pandemonium caused by the joyous shouts of the people and the sound from some half hundred of small lengths of bamboo which are continuously struck by the musicians accompanying the procession.

Sometimes, in the death-like stillness of the early morning, the silence will be gently invaded rather than broken by a weird sound, that once heard can never be forgotten. It is one long-drawn note, soft at first, which grows louder and then gradually dies away. This the traveller in Mendi-land recognizes as the peculiar and unvarying chant, or rather wail, of the girl-initiates of the great

Bundu sisterhood ; that wail tells him that he is in the neighbourhood of a Bundu " bush."

The Bundu, which in many respects resembles the Poro, is worked with even more secrecy, and its young girls are protected, in the public opinion, by a "fetish medicine" of terrible power, which would take action upon any

man who approached the sacred precincts of their "bush" to spy out its mysteries, or who interfered with the initiates during their probationary stage. As a matter of fact, the men, not without reason, regard the Bundu bush with dread ; so in the most secluded parts of the forest the young girls in the Bundu bush, with only a few of the elder women as their custodians, are absolutely safe against intruders, and their knowledge of their sacred seclusion greatly adds to the feeling of solemnity which the Bundu girls' strange chant suggests, and which the chilly morning air and the otherwise unbroken silence intensify.

In the carefully hidden "bush," a clearing in the forest in which are put up a few wigwams, in what may be called an open-air convent, the girls are initiated into certain customs pertaining to their country and sex. Like the Poro, the Bundu has three degrees : The Digbas, the lowest or first degree ; the Normehs, or Bundu devils, in the second degree (see illustration on page 771), and the Sowehs, or head-women, in the third or highest degree. It is not compulsory to become a member of the order, but a large majority of the women join it, as membership confers considerable social status with proportionate privileges. While in the Bundu bush the initiate receives her Bundu name, by which she is afterwards known. In all Bundus the names are the same : thus number one is always Kehma, and the others run up in regular sequence — Kehma, Tauloma, Bandi, Yassa, Soko, etc.

Although so much mystery surrounds their training while in the bush, the elder women in charge sometimes bring the girls out to public view to sing and dance (see illustration on page 777). They finish their



By the courtesy of

BUNDU DEVIL MASKS.

[C. H. Pirouin.]

The Bundu devil is a medicine-woman in the second degree of the order, who is believed to have the power of casting spells for good or evil.



By the courtesy of

BUNDU DEVIL MASKS.

[C. H. Pirouin.]

The Bundu devil does not appear in her peculiar dress unless she is specially called out to inquire into some misbehaviour on the part of the men or to honour visitors.

On the day of "washing," whether the girls are affianced or not, they are all brought out of the Bundu bush and marched in procession round the town, with their women-relatives and the devils, the head medicine-woman or Mashu leading. This procession is called "Tiffeh," from the leaves which the women-followers carry on the occasion. Afterwards the initiates are taken to another part of the bush, where they receive their "Soboro," or devil cap, which consists of plastering a quantity of black mud, medicinally prepared, over their heads. They are then marched to the water-side to wash off this "medicine," which being done, the initiates have completed their course within the Bundu and are members of the order.

Before receiving their freedom, however, they must remain for three nights in the chief's barri, or court-house, under the charge of the elder women, during which time they are gaily dressed and



[Photo by]

BUNDU INITIATES IN DANCING DRESS.

[T. J. Aldridge, I.S.O.]

The dress consists of a netting of country cotton over the body, long bushy bunches of palm-fibre suspended from the wrists and arms, and short knickerbockers. To the latter small pieces of hollow iron are attached, which jingle pleasantly as the dancing goes on.

allowed to walk about in the day to see their friends and to receive presents. Only those who are betrothed receive the devil cap and have it washed from the "medicine"; the others simply have their faces washed. It is believed that if any girl, after leaving the Bundu, misconducts herself with a man, that "medicine" will catch the delinquent, and give him a sickness that only the Sowehs can cure; and should a girl become engaged she must return to the Bundu bush to wear the devil cap, be medicinally "washed" and dressed by the Sowehs in the clothes provided by her parents or the husband-elect, after which she will be presented to him with native ceremony.

Next in importance to the Bundu is the Yassi, which works to a certain extent with the Bundu. It is a society professedly for women, but does not object to give "medicinal treatment" to men of the Poro order. All Yassi women must belong to the Bundu, although Bundu women need not belong to the Yassi. The supreme head of the order is the Mama



Photo by]

[T. J. Aldridge, I.S.O.]

BUNDU INCANTATIONS.

These dancers were brought out of the Bundu "bush," concealed within the dense forest at the back, by the Sowehs, or head-women. They prostrated themselves on the ground while chanting their morning and evening hymns.

Behku; the next in importance the Yamama, followed by several Kambes, or members of the second degree, one of whom, the Kambes Mama, is the sword-bearer (see illustration on page 782). There are also three men-drummers who perform upon a long wooden drum called "kereh." The Minseri images, through which the Yassi spells are worked (see illustration on page 789), are always female figures, most primitive peoples having a firm faith in the occult powers of women, or even of representations of women, especially as regards the finding out of hidden things or causes.

Like all other secret societies, the Yassi has a medicine of its own, generally a mash of herbs and leaves, specially prepared, not for taking internally, but for the exercise of a mystic influence, peculiar to itself. It is kept in the Yassi house, which is not in the bush but in the town or village. It is an ordinary thatched mud hut, distinguished only by its spots. The Minseri images are kept near the medicine, with which they are believed to co-operate, in a place partitioned off by mats.

When someone wishes to consult the Yassi Medicine, he or she must in the first instance approach the Yamama or the Kambes who is in charge of the oracle, which the prophetess then works somewhat in the following way: Dressed in a white wrapper with a white kerchief on her head, she enters the sanctum, where she at once takes off her attire, as she is not permitted to wear



Photo by]

[T. J. Aldridge, I.S.O.]

BUNDU INCANTATIONS.

The dancers all wore letishes peculiar to the order, each having special significance. These consisted of several copies of cane cut into beads and of rows of seeds which had been bored and filled with Bundu "medicine."

clothes in the presence of the "medicine." After a while she reappears in the white costume, walking backwards and carrying a Minseri with its front to the mat. Presently she turns round to the people with the face of the image towards herself. With both hands she holds the Minseri round the waist, so that she can work it to and fro as on a pivot. She then puts leading questions to the figure, such as the following, in the case of a sick man supposed to be attacked by the Yassi fetish :

" Did this man spy us when we were making our Yassi medicine ? "

Should its heart be cold (that is when the figure intends a favourable answer), the Minseri bends until it rests upon the Kambeh's chest, and means :

" No, he did not spy you."



[Under fig.]

"PULLING FROM THE BUNDU,"

[T. J. Aldredge, 1890.]

This represents part of the ceremony of "pulling from the Bundu" before the actual "medicinal washing" takes place. On the left are three Bundu devils; on the right the Sowehs, who are waiting for the husbands-elect to give them presents in return for the care they have taken of the girls in the bush.

If the image maintains a wooden silence the man is doomed to die ; and in many cases does die, either from terror or from one of those mysterious causes common among believers in fetish. Everybody is perfectly satisfied with the decision, as its judgment is considered infallible, and its powers as great as they are mysterious. These powers, so a Yamama informed the writer, are imparted to the Minseri when it is anointed with the Yassi medicine, without which it could not perform its functions. After its anointing it can communicate with the medicine.

At the funeral rites for a Yassi woman, the body, covered by a country cloth, is placed upon a mat, which the women of the order carry round the house, dancing and singing to the noise of the long wooden drum and the shake-shake sehguas of the women. The dancing procession is headed by the Kambeh Mama, who points before her a long drawn sword, and another Kambeh carries the

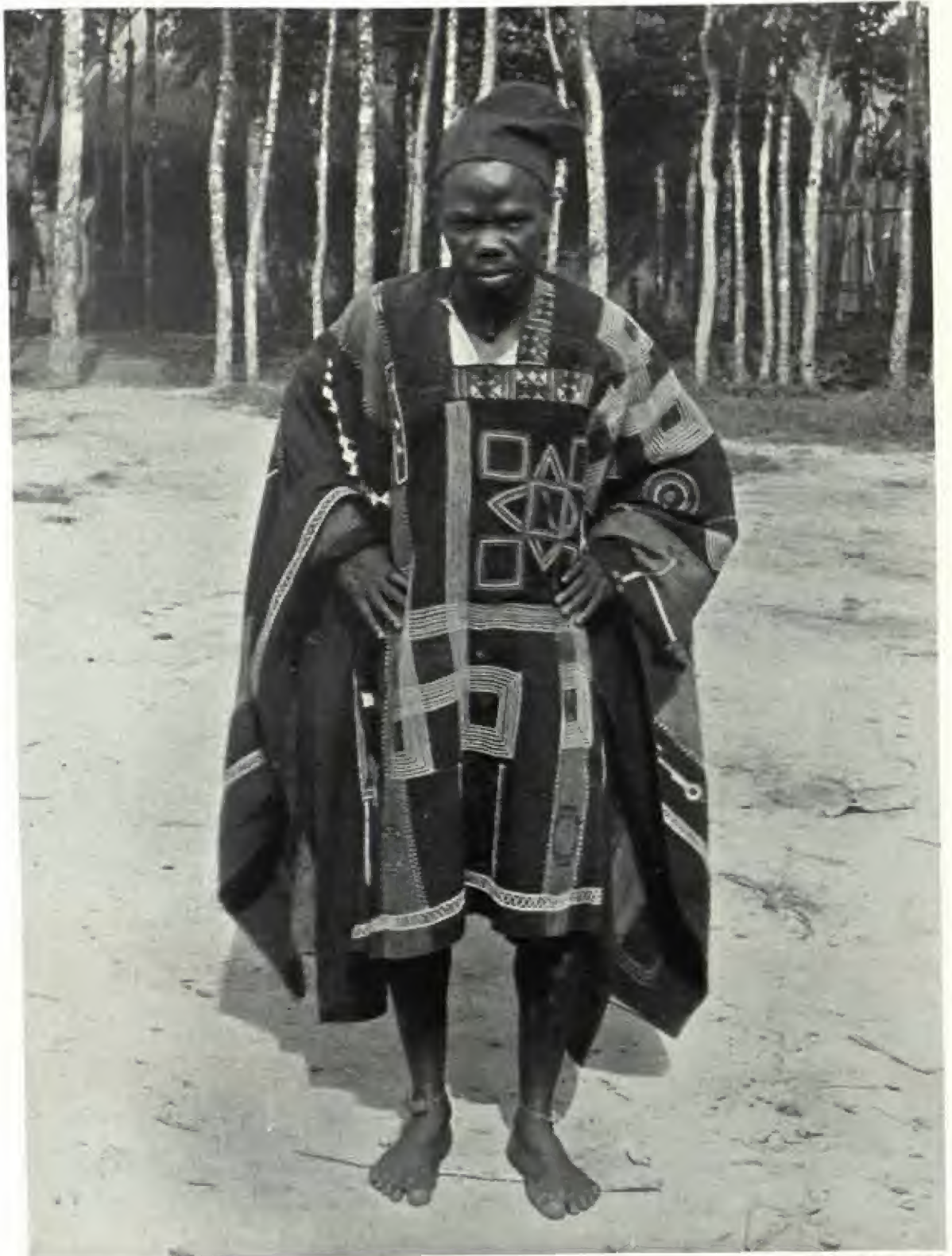


Photo by

[T. J. Allridge, L.S.O.]

A MENDI CHIEF.

The elaborately hand-woven and richly embroidered gown worn by this powerful Upper Mendi chief is all made from country-grown cotton. He stands in the open, or Korhangai, outside his town, the inner fence to which is just seen to the right through the outer ring of trees: the spaces in the fence during troublous times were filled in with rough posts and slabs of timber to form a stockade. Observe the ironish around his ankles.



Photogr.

[F. J. Alldridge, I.S.O.]

THE GAME OF "SE." GORN.

Each of the four players spins into the mat a small top, and the one whose top knocks the other tops from the mat wins.

violent movements of the dancing, having fallen off. After the body has been danced round the house, it is taken inside, and some of the women who took part in the dance are selected to prepare a certain medicinal concoction called "Saweh," consisting apparently of leaves which are mashed with water in a wooden bowl. One or two fowls are killed and dipped in their feathers into this liquid compound, which is then sprinkled by means of these fowls upon every house in the town and upon all persons who are not of the Yassi order, so that the spirit of the deceased may not

trouble anyone, and also to prevent the Yassi medicine carried by the Kambah Mama from having any injurious effects upon them. After the women have finished their part of the ceremony, the body is handed over to certain Poró men, who hold a post-mortem upon it for the purpose of ascertaining whether the deceased was connected with witchcraft. The body is opened and the lungs are removed and put into a bowl of water. If they float it is considered an undoubted sign of innocence. Every mark of respect is in this case to be shown, and the family is entitled to bury the body in the town. When a post-mortem

Yassi medicine in a horn. None of the women wear any clothes; there is simply a sufficiency of strung beads around their waists.

The Kambahs are spotted on the forehead and shoulders by blotches of coloured wash. The morning, about nine o'clock, is the most usual time for conducting this funeral ceremony; but it is necessary that one night from the time of death should pass before it takes place. This is spent by the Yassi women in dancing and singing inside the spotted medicine house (see illustration on page 783). They are then in a state of complete nudity, the beads, broken by the



Photogr.

[F. J. Alldridge, I.S.O.]

BUNDU GIRLS, UPPER MENDE.

The elaborate coiffures are surmounted by Bundu "medicine," and over the shoulders hang bunches of medicinal charms.

is about to take place all the people in the town must leave it and remain near by. The examination is conducted inside the Poro bush of the town; and if it is found that there was no witchcraft, then a devil of that order, called "Bahun," who is always at hand at such a time, gives vent to a peculiar scream, and the big drum is beaten to intimate to the town folk that the deceased has successfully passed through the ordeal; they thereupon return to the town, and the women immediately commence to wail. Dancing and singing are kept up for three or four days.

The relations and friends of the deceased then provide clothes to be buried with the body. The interment is undertaken by the men; the remainder of the medicinal preparation in the bowl being first sprinkled over the body. The wail-cry after a death takes place a little before daybreak and continues until daylight; but should any friends arrive who were not present at the first cry.



[Photo by]

[T. J. Abderidge, I.S.O.]

SABO MEDICINE.

The particular "Twin huts" seen in this illustration were set up by a woman who had been advised to try the Sabo Medicine for her children, who were very ill. This cure can only be administered by twins.

they can wail at any time, assisted by anyone who may be disposed to join in. If, however, it is shown that the deceased was not innocent, by the lungs not floating, then a Poro devil shouts out, and no person must presume to cry. Silence must prevail; no presents must be given, and there must be no dancing, singing, or playing, as what has been discovered is considered to be a disgrace to the family. The body will simply be buried naked in the bush.

MARRIAGE CUSTOMS

MARRIAGE in Mendiland can very rarely be made from affection; in nearly every case it is a marriage of convenience or of family arrangement. In the more remote districts wives can still be frankly bought; although among those on whom civilization has had some influence the actual sale



THE YASSI SOCIETY.

The Yassi is a society professedly for women, but it does not object to giving "medicinal treatment" to men of the Poro order. The Minsu images through which the spells are worked are kept in the Yassi hut, which is not in the bush but in the town or village. With them is kept the special Yassi medicine, in the presence of which the prophets of the society has to be uncovered. In the centre of the above illustration the Yassi drum can be seen, and on the left three Kambela, or members of the second degree.

is politely disguised by such terms as "betrothal presents," "wine-money," and so on. Money or its equivalent always has a good deal to do with the matter.

A great chief may have as many wives as he can pay for, and as these ladies bring with them several domestics who help with their labour, he naturally acquires as many wives as he can afford to provide for, as he considers them profitable, especially as native women of social position have such good administrative capacity that the chief will delegate some of his wives to represent him in the villages near to his own residential town.

At the present time marriage is preceded by a formal betrothal, negotiations for which must be conducted with due ceremony. The would-be husband does not approach the girl himself, but deposes a small party of friends, one of whom must be a woman, perhaps one of his own wives, to arrange preliminaries. Arrived at the girl's home, the party will open the business by presenting two or more kola-nuts, or perhaps a "ship head" of American leaf-tobacco, that is, a head of tobacco as it is taken out of the imported hogshead, accompanied by a bottle of rum or a flask of gin. This denotes that the visitors have come upon important business and are anxious to have an interview. An interview with the relatives being granted, a present for the girl herself, such as a Madras handkerchief for the head, is offered, by way of opening up the subject, with some such pretty remark as: "We see a beautiful gem in your house, and we come to get it; we bring this present for her."

A girl may be betrothed almost as soon as she is born, but supposing she is old enough to make a choice, the present is shown her, the object of the deputation explained to her, and although she may never have seen the aspirant to her hand, she may either accept or refuse the present. If she accepts it, it is tantamount to consenting to the engagement and she will send him a return present. The way is then clear to treat with the parents, which is an expensive affair, as "wine-money" has to be paid or arranged for. "Wine-money" has no fixed value, but naturally the bigger the "wine-money" the greater the hold upon the girl, who has then little chance of breaking her engagement.



Photograph

[F. J. Aldridge, L.S.O.]

THE WOMEN'S MEDICINE HOUSE.

The Yassi hut is only distinguished from the other huts in the village by being daubed with white, red, or black spots, or a combination of all three colours. In it are kept the sacred images and medicine of the society.

Sometimes additional privileges are desired. It may, for instance, be thought well that the girl should make a "life marriage"; that is, that, in the event of the husband dying, the wife should remain married to the family for her life-time and should become the wife of one of its members; a custom which prevailed among the Jews of olden times, and on which the Jewish idyll of Ruth and Boaz is based. In Mendiland such an extra privilege must be paid for.

Sometimes in the Mendiland bush one comes across two little erections of sticks and grass thatch of a very primitive description near together, one, however, being smaller than the other. These are known as "Twin houses," because they are associated with the Sabo Medicine, which can only be worked by twins (see illustration on page 781). These twins need not be the children of the



From "The Titled Hunt-hunters of Nigeria."

[By A. J. N. Tremaine.]

THE HAMMOCK DANCE IN SIERRA LEONE.

The "dancer" performs many and varied feats on a grass hammock stretched between poles some twenty to thirty feet high. An orchestra and chorus play and sing before and in the intervals of the entertainment, which may last for hours, in fact until both the performers and audience are exhausted.

same parent, but, irrespective of sex, the elder, to which the larger of the little houses belongs, is called the Sau, and the younger, who presides over the smaller house, the Jina. One of these twins has the Fera Wuri, or twin stick; that is, has the power to set up the little temples and to administer the fetish medicine that, to be efficacious, must be deposited beneath them.

Both sexes may apply to the Sabo, but its help is more frequently sought by women than men. The applicant must not go direct to the twins, but must first consult a "Tor-Tor Behmor," or "country fashion" man. This personage is many degrees below the Muhammadan Mori magician, and is more readily available when quickly required; he works "country fashion," his charms are at hand, frequently consisting of stones, little bundles of made-up concoctions, and all kinds of things, either for wearing about the person, placing on trees, on pathways, around houses and so forth.





From a photograph by Underwood & Underwood

Painted by F. Selk

SWAHILI WOMEN WITH A FETISH, ZANZIBAR.

The "fetish," which the women hold, guards their happiness and keeps off the spirits of evil. Only upper-class women wear the masks shown, which are made of leather and beset with a wooden frame. The fashion is derived from the traditional usage of Moslem women, who must keep their faces covered when abroad.

If the country fashion man finds that a woman is under the twin influence she must be washed in the Sabo medicine and go to the expense of setting up the twin houses. In the case of a married woman the Tor-Tor Behmor will often suggest that the Sabo fetish would be much more efficacious if the husband also submitted to be washed. He will agree, and there will be further fees.

Fees being duly paid, the Tor-Tor Behmor arranges a meeting between the patient and one of the officiating twins, who decides upon a public dance when the next new moon appears. This is kept up all night, and at daylight the Sabo women go into the bush to collect materials for the



Photo by]

[T. J. Allridge, I.S.O.

THE SANGBOI OR TOM-TOM.

Practically the only musical instruments used by the Mendi tribes are the sehcura for the women and the sangboi for men. The latter is a hollowed piece of wood from the silk-cotton tree, the circular head being tightly covered by skin and beaten by both palms of the hands simultaneously.

setting-up of the little twin huts and for making the ablutionary medicine, which preparations must be accompanied by sehcura music. When sufficient material has been collected, the Sabo men begin at once to erect the twin houses. When they are finished a long strip of white cloth is put on a flag-staff in front of the house to be used; rice and fowl are cooked and some of it eaten by the Sabo people. The officiating twin then bows to the house, goes through various incantations, the medicine is produced and the washing ceremony begins. The patient sits on a mat spread on the ground. A few grains of uncooked rice are put upon her feet, into the palms of her hands, upon the top of her head and on her protruding tongue. The twin stands over the patient holding a live fowl.

"If it is true," she says, "that this woman has been caught by the twin spirit this fowl must let everyone see that it is so by eating up the rice."

The fowl is then set down and loses no time in gobbling up the rice, after which no doubt can remain that the patient is under the twin fetish. She drinks a little of the liquid medicine and is washed in the remainder. She then rises; a fresh cloth is given her; she leaves the white cloth and the mat upon which she has been sitting behind her and the proceedings terminate.



Photo by

[T. J. Aldridge, Esq.]

ORNAMENTS AND CURRENCY.

1. Native iron currency. 2. Selgura musical instruments. 3. Native iron bangles. 4. Elephant pad bangles. 5. Leather fetish armlets. 6. Leather fetish necklets, with depending charms said to contain a writing from the Koran, obtained from the Muhammadan Mori men. 7. Agate beads, known as "Tingoi." 8. Finely plaited whip, usually worn by a chief slung over the shoulder. 9. Shell earrings (not Mendil).

FUNERAL CUSTOMS

THE Mendis as a rule believe in a future existence or, at least, that man, when he leaves this world, becomes a spirit; but in Mendiland, as in so many other places, that spirit is dreaded, and as soon as a person dies he or she is to be feared and must be propitiated. One method of propitiation is known as "Stocking," which the writer saw undertaken by a man and woman whose sister had died the day before. So that the dead woman's spirit might not return to trouble them, or perhaps even take their lives, they had "stocked" themselves that morning and would remain "stocked" until sunset, when they might hope that nothing unpleasant would happen. (See illustration on page 790.)

Four days after the death of a male, or three days in the case of a female, the ceremony of "Tewe-jama" is performed, when the relatives cook for the dead. "Tewe-jama" means "Crossing the water," the idea of the River of Death being familiar to them, as to us, and beyond the river there is a long journey. On the evening before the third or fourth day, as the case may be, the friends go to the grave and the head of the family says something like this: "We come to let you

know that we have not forgotten you. We are going to give you food before you set out on your long journey, so you must wait for us to-morrow morning." Rice and fowl are then cooked; a portion for the deceased is placed on the grave, the rest being eaten by the relatives. Should relatives be asked whether they really believe that their deceased friend eats what they provide,



By the roadside of]

[C. H. Pirie.]

A MENDI GIRL.

The Mendis are the largest tribe in Sierra Leone, inhabiting a large tract of country on its eastern and south-eastern sides. They are pure negroes, well formed, and of strong physique, both sexes showing great powers of endurance. Their religion is "fetichism." The girl shown in the illustration above carries a silver-mounted horn containing fetich "medicine."

the answer may possibly be: "It is the custom of the country, and the food is always gone." In the case of a great man the idea of the long journey may be still further developed and a fine hammock may be seen awaiting occupation by the spirit of the dead.

A chief has the privilege of burial in a town, it may be in a tomb in a mud hut, over which a string hammock may be found hanging; but although the dead chiefs rest in the towns, the ordinary



By the courtesy of]

MENDI HAIRDRESSING.

[C. H. Pirouin.]

Small plaits closely woven to the scalp and varying in number radiate outwards from a centre on the crown of the head. A plentiful supply of ground nut or other vegetable oil is used.

disappears a great shout of welcome is believed to be heard from the other spirits in their mountainous dwelling-place, greeting the stranger who has just arrived among them. The native ideas as to future rewards and punishments are vague, but it would seem that some kind of final judgment is anticipated, as the expression: "There will be a controversy there," is often used.

The "Keeping the burying," or "Pulling the cry," may perhaps not take place until some while after the actual interment. It may be postponed until a time of comparative freedom from work when the people can give themselves up to the "cry"; which is not unlike a wake. "Pulling

burying-place is, as a rule, just outside, very likely in a beautiful grove of kola-trees (see illustration on page 792), or the stone-edged graves may be scattered about under other tall and massive trees, the graves themselves still being covered by the various small things that had once contained the little offerings of food. Relatives will visit these graves—or, as they call them, "praying places"—and hold a kind of communion with the dead, invoking the aid, not only of their own departed friend, but naming one by one former leaders in this ceremony, beginning with the last down to the earliest known to their tradition. It is a kind of spirit or ancestor worship.

The home of the dead is supposed to be in a mountain near a certain town in Mendi-land. From a mysterious distance a voice is said to be heard in reply to the wailing of the friends, bidding them weep no more as the deceased has reached his destination. Often, it is said, the deceased has been seen ascending the mountain carrying on his head what is supposed to have been his shroud, and as soon as he

the cry " for a great chief is a serious matter; there is much wailing and lamentation, and the consumption of great quantities of spirits for the consoling of the mourners, and possibly a bullock may be killed for the feast. (See illustration on page 791.)

MISCELLANEOUS CUSTOMS

THE origin of the fetish steatite figures, or Numori (see illustration on this page) is uncertain, and Mendi people are shy of speaking about them; but if questioned invariably give the same answer: "They are dug up. They are not the work of man." The natives regard them as altogether supernatural, and the possession of one is an object of ambition. They are credited with the same kindly usefulness as are certain classes of fairies in European folk-lore. If one is hidden in a field a double crop will result. When it is desired to get a Numori to work upon a growing crop, the figure is usually placed upon a small bamboo stool under a little palm-leaf temple, erected expressly for it, and zealously guarded, the spot in which it is hidden being kept secret from all except the proprietor and his family. The Numori is, however, both capricious and sensitive, and requires liberal offerings of palm-wine, rice and fowls, or he may bring mischief on those invoking his intervention. In the Mendi country rough means are sometimes adopted to make the



Photo by] [T. J. Aldridge, I.S.O.
MINSERI FIGURES.

The Yassi spells are worked through these images, which are always of female form, the savage mind having a firm belief in the occult powers of women.

Numori do his best. The natives will place the figure on a rice farm, and if the crop is not coming on well, the owner will flog it unmercifully, after which it is believed to root up the crop from the next farm and plant it in the one that belongs to its guardian. The natives will say of these figures: "They are the people who brought us into the land." It will be noticed that in type and feature the figures are entirely different from the present natives. The nose is in most cases pronounced and hooked, and in spite of what the Mendi man may believe, they are distinctly the work of human hands, but as to whom the makers of them were, no positive knowledge remains.

One of the principal characteristics of the Mendi people of all classes is their love of music,



Photo by]

[T. J. Aldridge, I.S.O.

NUMORI.

These quaint figures are found in disused caves. They are of unknown origin, and supposed to be of very great antiquity. The Mendis regard them as bringers of good luck.

singing and dancing. The sehgura for the women and the sangboi or tom-tom for the men are practically the only instruments used by the Mendi tribes. (See illustrations on pages 785 and 786.)

One would hardly think it possible to obtain any sort of harmonious sounds from either of these primitive instruments; yet the practised sehgura shaker can produce so many modulations from the hollow gourd that it can be made to give out quite melodious tones, which, after a time, become not at all distasteful even to the prejudiced taste of the unappreciative European. Not only are sehgura women present at native ceremonies, as well as at public and private rejoicings, but when a singer is giving a solo her unvarying accompanists are sehgura shakers.

With the Mendi men their delight is in the sangboi or tom-tom, which they are ready to beat



[Phototype]

"STOCKING."

[T. J. Aldridge, I.S.O.]

The stocks, which have been put on by these natives to propitiate the spirit of their dead sister, consist in this instance of a short length of stout banana-stem through which a hole has been cut to admit the foot.

at any time of day or night. The instrument is merely a hollowed-out piece of the silk-cotton tree covered by skin like a drum and kept very taut by a lacing of strong strips of skin around the wooden body. The difference between the drum and the tom-tom is that the former is beaten by drumsticks while the latter is beaten by the palms of the hands, both hands being used.

There are a few games peculiar to the Mendi country, but that universally played is "Warri," a real game of skill full of strategic movement. It is played by two persons on a small board cut out of a solid block of wood generally shaped like a surf-boat and standing upon a low pedestal. On the top of the board on each side are six holes, deep and wide enough to admit the tips of the first and second fingers of the right hand; these holes are called "towns," each hole or town being garrisoned by four war-boys, usually represented by beans. The twelve towns being occupied by their proper complement of war-boys, it is the object of one party to vanquish or "eat up"



Photo by

A GRAVE.

Round the grave are seen a circle of empty gin-bottles, and the amount of spirits consumed shows the importance of the deceased. This "helping the burying," which is not unlike a wake, may perhaps not take place immediately after the actual interment, but be postponed until a time of comparative freedom from work, when the people can give themselves up to it.

[T. A. Aldridge, I.S.O.]

the other. The game continues until the armies are both so reduced that no more remain on either side, the victorious player being the one who has taken most prisoners. Every town will possess a "warri" board, and so infatuating is this game to the Mendi man that he will have a game whenever the opportunity arises, and the writer has very often watched persons playing with the greatest interest and marvelled at the adroitness with which the beans have been handled, three beans being frequently dropped singly into three following holes by a twist of the wrist.

The popular game called "Se" presents greater gambling facilities, inasmuch as four persons take part in it (see illustration on page 780). It consists of each player spinning into a mat a small top, said to be cut from elephant bone. The four tops are spun into the mat one after the other, each player hoping that as the tops collide his own will knock one or all of those of his opponents off the mat, and he will win from the man whose top has been displaced. In former time human beings were staked and played for. "Jiggi," another great gambling game, is played with four cowrie-shells, the convex tops of which have been cut off. A player takes the four shells, throws them up with a dexterous twist, clicking his first and second fingers as the shells leave his hands. The shells fall upon the ground; if the two tops or two bottoms are uppermost it is a win, similarly if all tops or the reverse; but three tops or the opposite are a lose. Six or more persons can play at it, each taking a turn. "Ke" is a scientific game, and not nearly so commonly played. The board is a solid piece of wood marked out in black and white squares; the pieces used are the small conical excrescences that cover the trunks of some of the large trees; they are of two sizes, the larger ones being called the men, the smaller the women. The moves are identical with draughts.



Photo 149

[T. J. Allredge, I.S.O.]

GROVE OF KOLA TREES UNDER FETISH OBSERVANCE.

A chief has the privilege of burial in a town, but ordinary people are usually buried outside, very often in a grove of kola trees. Relatives visit these places and invoke the aid of the dead.



By the courtesy of]

[Captain C. H. Pankes.

BORNÜ TRUMPETERS.

Each big chief in Northern Nigeria has a number of trumpeters in his train who sound salutes and calls upon long brass trumpets of local manufacture, resembling our coach-horns both in appearance and in the notes produced.

CHAPTER XXXI

WEST AFRICA. By MAJOR A. J. N. TREMEARNE, M.A., Dip. Anth.,
Barrister-at-Law

INTRODUCTORY AND DRESS

WEST AFRICA has always been a rich mine for the anthropologist, because, the conditions of life in that portion of the continent being on the average much more difficult and unhealthy than those obtaining in other parts, the more primitive races have been gradually driven there. More than that, when once there, even when flying before a common pursuer, the remnants of the tribes did not mix to any appreciable extent; and even to-day one can find in Nigeria and elsewhere peoples a few miles apart speaking a different dialect, even if not a distinct tongue, and always at enmity with one another. Thus each little community preserved its own peculiar beliefs and ceremonies, and there could be found a parallel in West Africa for most of the customs of the world. Owing to the tales of its richness in gold, the Gold Coast (of which Ashanti is a dependency) has been better known than other parts, and it is only lately that the newer European possessions have been opened up and described. Even now, there are many tribes in the hinterlands between the Niger, Lake Chad, and the ocean which are practically unknown.

In West Africa the term "dress" covers everything from almost absolute nakedness to the European outfits which have been adopted by the clerks. Babies usually wear nothing at all for

the first year or so—with certain tribes until the age of five or six—but sometimes they will have a girdle of string, or even of beads. In a few towns along the boundary between Northern Nigeria and what was once Lagos the women remain stark naked until married.

As the child grows up, however, it is almost certain to have something in the way of dress

and ornament. Amongst the Head-Hunters of Northern Nigeria a girl's lips (and sometimes her nose also) will be pierced for the reception of little discs of wood, the holes being at first small, and then gradually enlarged by the insertion of stalks of grass and sticks until they are able to hold the much-prized discs—which are often ornamented with seeds, beads, or tin.

In many tribes the children are scarified, and amongst the Hausas by the marks on a person's face even the town to which he belongs can be determined, and his trade inferred.

These marks are done at an early age, and later on others may be added, amongst the Head-Hunters a girl being scarified on reaching puberty and again on marriage. In other countries the girl is dressed up in all the finery which she can provide or borrow, and parades the town to notify to all eligible bachelors that she is open to offers. Very often a chastity-apron or girdle is worn by girls until married. Coloured earths also are coated upon the faces or bodies, not only during



By the courtesy of

A WOMAN OF IBADAN.

[C. H. Prouin.]

Many Nigerian women as a rule attempt to enhance their personal appearance by scars or tattooing, though they have no choice in the patterns upon their faces, which are tribal. The lines shown on the face of this woman were painted on, and not produced by cicatrization.

bundu (as is mentioned elsewhere), but on other occasions; sometimes it is used simply for ornament.

Marriage may not make much difference to the dress of a man, but there will almost certainly be something in the way of a trousseau for the woman. The Head-Hunters don leaves before and behind, and a tail of palm-fibre; the Keddara have one of string; the cannibal Gannawarri wife wears a puzzle-chain of iron rings which clanks as she walks—not at all a comfortable garment, if



By the courtesy of]

[G. H. Firmin,

THE APPLICATION OF HENNA.

This dye is applied by Hausa and other women at certain ceremonies and feasts, e.g., marriage, in the way shown here, the hands and feet having to be bandaged up for some hours. It is supposed to have a protective influence against evil spirits, and also a purifying effect. Henna was probably introduced by the Muhammadans: in very ancient times oil seems to have been used.

such it may be called. Other women in the district merely bind up their loins more securely, but in certain parts an upper cloth is added to the woman's attire, and this will be useful later on, for in it will be wrapped her baby.

A man may wear something distinctive for fighting, even if it be only a kind of war-paint, and if he manages to kill an enemy he is almost certain to have something to show afterwards in the way of a war medal.

Lastly, even amongst the almost naked peoples, *e.g.*, the Attakka, there will be some change made when in mourning (*e.g.*, in shaving or in not shaving the hair), and amongst the more covered tribes, the Muhammadan Hausas, for instance, the changes will be all the more noticeable.



Photo by]

[P. Amoury Talbot, F.R.S.]

A JUJU OF CONTINENCE, EKOI TRIBE

At the marriage of important people the skull is carried to the door of the bride-chamber, and, having been placed there, it acts as a sentinel until the dawn. This is to ensure fidelity on the part of the wife, for should she afterwards attempt to leave her husband the head would follow and prevent her.

be better able to defend itself; and food being plentiful in such a fertile country there is not the same reason for infanticide as is the case elsewhere. But certain tribes, *e.g.*, the Yorubas and others in Southern Nigeria, regard twins with abhorrence, and used to kill, not only them, but the mother also—or at least drive her away from the village, though with the Hausas even triplets are thought lucky. In Liberia the Kru would kill boys and keep girls if twins, but would destroy all if more than two were born. With the Ibo-speaking peoples, not only twins, but many

BIRTH AND CHILDHOOD

THE birth of a new member of a community is always regarded with at least interest by the other members, and in some cases these others usurp functions which in more civilized countries are usually left to the mother. The mother is often segregated, for not only are she and the child supposed to be a source of danger to other people, but they are also in a state of dangerous receptivity. Sometimes, as is the case on the Gold Coast and elsewhere, she returns to her father's house for the event.

Normal births are usually a cause of rejoicing, for an increase in the community means that it will



[Photo by]

[P. Amoury Talbot, F.R.S.I.]

A BANANA WOMAN, RIVER LOGONE

These lip-discs are *de rigueur*, and no woman would be seen without them. Small holes are made during infancy, these being gradually enlarged until the full-sized discs can be inserted. Very often they are connected with taboos upon certain kinds of food.

head shaved, it is given two names, one of which is whispered into the child's ear alone, the other being announced to the company. The *malams* then bless the child, ask Allah to preserve it from witchcraft, and bless the breasts of the mother.

With the Filani on the naming-day of the first son, the friends and relatives of the newly-made parents assemble under a big tree. An ox is killed and flayed, and all is apportioned in accordance with certain rules, except the heart and the flesh covering the stomach. These parts form what is called the *Biwali*, and they are snatched up by the best man in one hand, a lighted torch being held in the other. He runs away, and is pursued, being captured at length by two of the friends, and these three then roast and eat the *biwali*: what is left over—if any—being taken back.

As the child grows up, he or she has to be instructed in the duties of the adult so that the

abnormal children are, or were, exposed. Among the Hausas the first-born of every woman was put to death, and apparent survivals of such a custom are traceable in the case of the Hausa mother, who will not allow her husband to see her suckling her first child (called her "shame"), and perhaps also in that of the Filani, where the eldest has to live with his mother's people.

With the Hausas and other Muhammadans the woman remains in her hut for a week, her female friends visiting and congratulating her; but on the eighth day, the *Malams*, or priests, and relatives are assembled, and kola-nuts (the great ceremonial present, corresponding in its uses somewhat to our champagne) are given to all. A special dish, consisting of corn, oil, etc., is prepared, and perhaps a ram, or even a bull, is killed and eaten, the midwives taking the head, legs and skin, while the officiating *malam* takes the saddle. After the child has had its



[Photo by]

[Mrs. C. L. Temple.]

A BANANA WOMAN, MUSGUM

It is uncertain whether this custom of wearing lip-discs originated in vanity or in the attempt to induce slave raiders to pass over the Banana women. Seen sideways, the women seem to be snouted, or when the discs are very large, even duck-billed.

community may gain the services of another useful member of society, the training of the male children being usually more severe, as is only natural. In the case of girls, the education is mostly concerned with marriage, and will best be considered under that heading. With boys, there is usually some religious element. The Head-Hunters assemble their youths at about the age of ten, amidst drumming and blowing of horns, each candidate being smeared all over with grease after having been shaved clean. The grown-up men present (who have been drinking beer so as to make them feel really religious) then beat the youths until they (the men) are tired. Then the chief priest gives the boys certain information, and warns them to keep away from women until the ceremonies have been completed; and, after having been given switches with which to drive away any women who may come near them, the candidates are taken to the sacred



Photo by

[P. Amaury Talbot, F.R.S.I.]

THE SACRED DRUM AT AWAW OFFONG

There is great rivalry amongst the Ékoi clubs as to which can procure drums with the most beautiful tone. By old custom, when a stranger entered a town in the absence of the chief, he saluted the drum in the Egbo house by bending down before it until the tips of his fingers touched the ground.

grove. After some time the boys repair to the chief's house, and dance outside it all night, and they do this for seven days, when they are allowed to return home. They must not speak to a woman for another week, however, but after that they are full members of the tribe, though at one time it is probable that they had to take a head before being regarded as men. Beating takes place amongst the Bambaras also.

The pagan Hausas, or Magazawa, used to shut up their children in an enclosure for a month to instruct them in the love of their totems and in the spirit rites and dances. Sometimes these rites were performed with the idea of increasing the fecundity of the clan, sometimes so as to promote the fertility of the fields.

From the day that an Ékoi woman knows that she is to become a mother she must take special precautions to ward off the evils which, as has been mentioned, always surround a woman in an



(By the courtesy of)

A NORTHERN NIGERIAN HUNTER

The native hunter all over Africa is an adept in the art of stalking game—even human game—for when armed with a weapon having but a short range, he must get near enough to his quarry to make his shot certain. His livelihood depends upon his success. In some parts of Northern Nigeria (e.g., amongst the Nupe), wooden head-dresses with horns like those of the antelope are worn. Here a Nupe is wearing one resembling a hornbill

(C. H. Prout)

interesting condition. For instance, she must not go near a certain tree, the bark of which is used in fishing; she may not eat the leaves of the pumpkin, nor the flesh of the porcupine, water chevrotin, or elephant; her husband also being subject to the taboo on the last delicacy. Then she must sacrifice to her household *Juju*, usually by filling a pot or calabash with food and piercing the whole

with a spear. She may also make a pilgrimage to the most renowned shrines in the vicinity. After delivery, she is secluded for two months, and if the grandmother is alive, and rich enough, she will send the newly-made mother to the Fattening House for six months, during which time her husband does not visit her.

When a child makes its first appearance, it must be placed between two palms, and carried by the mother herself or the grandmother to the threshold, where a female relative throws water upon the roof, so that it drips upon the child—otherwise it would get fever. A week later it is covered with white chalk (which brings good luck) and taken round to be seen by friends of the family. The first curl is cut by the grandmother, wrapped in a cloth, and hidden in a box, and later on the wrist will be cut so that magic medicines may be rubbed in—one made from the index finger of the chimpanzee giving strength, one made by crushing the black ants giving activity.

All quarrelling is forbidden in a house where a little stranger has lately arrived, and the family sings to show that it is welcome—else it might return whence it had come.

The Ibos believe that an ancestor can be reincarnated in more than one child, either a lineal descendant or a member of the family of a brother or sister. Children may have come even from the world of the mother's ancestors. Naturally the parents wish to know who the child is, if it be an ancestor; so they call in a medicine-man and make an ancestral image of *oglis* wood. The medicine-man discovers from which world the child has come, and mentions what animals are forbidden to it, and two calabashes with water, cotton-tree leaves, cam-wood and a palm-leaf



By the courtesy of

[The Sudan United Mission.

CICATRIZATION, MUNCHI TRIBE.

It is seldom that the native mutilates his body in preference to his face, but the Munchi girls are an exception to the general rule. Usually the marks on the face signify the tribe to which the owner belongs; those on the body are for ornament, or—especially in the case of females—are a sign of marriage.

having been provided, the body of the child is touched with the mixture, while the words, "May the child not come from the world of sickness," are spoken, and a fowl is killed. Objects are then thrown on the road, and small children may pick them up. But the image is kept for the child, who calls it his *chi*. Some children come from the *Alose*, or even the tree world; in the former case reincarnation being a matter of choice. A tree child is connected with some particular tree which is indicated by the medicine-man, and it must never be cut down until a sacrifice of chalk,

seed-yam, and a pot has been made, otherwise the child will die. The *oglisi* stick is planted in the ground to represent the person reincarnated, and in the case of a boy it is put in the men's house, but the mother keeps it if it belongs to a daughter. Twenty-eight days after the birth of a child a goat must be sacrificed to the ancestors.

On the Gold Coast the child is named at the moment of its birth, this name being that of the day on which it is born, e.g., Koffi, or Ardua (Friday), and is then washed and decorated with charms.

After seven days the mother may perform her ordinary work, but she must not go out until after three months have elapsed. Then she makes offerings to the tutelary deity of the family, and, attired in her best, visits her friends, accompanied by a chorus of women singing songs of thanksgiving for her safe recovery. Eight days after the birth the father proceeds with some friends to the entrance of the house in which the mother is, and the baby is brought out and handed to him. He offers up thanks to the tutelary deity, and gives the child a second name (that of a relative or of a particular friend), at the same time spitting out a little rum on to the child's face. Rum is then poured upon the ground as an offering to the ancestors, sacrifices are made to the tutelary deity, and the day is concluded by a feast.

COURTSHIP AND MARRIAGE

THE next important stages in the life of an individual are courtship and marriage, and but very few natives



By the courtesy of]

A MEDICINE-MAN, FIKA.

[Mrs. C. L. Temple.]

The power of the medicine-man depends upon his control over the spirits of disease and other influences, and he has to perform certain rites in their honour. This man cuts himself repeatedly with a knife without causing blood to flow. This power is attributed to the wearing of a bracelet of hide.



By the courtesy of]

HORSES IN STATE TRAPPINGS.

[Mrs. C. L. Temple.]

These horses belong to the chief of Logone, and at a fantasia are paraded in trousers with sheep-skin saddle-cloths. Usually the feature of a fantasia is the evolutions of the horsemen, but here it is the dress of the horses.

remain single for the whole of their lives. All people deride a bachelor; the Hausas say that he dreams of nothing but sweeping and cooking, having no time for anything but "woman's work." Many men are single because they cannot afford to pay for a bride—but poverty is another object of ridicule amongst natives. When a Head-Hunter goes to propose, he ornaments himself by painting his face and wearing a long iron chain round his neck, and takes a present of money to the father of the fair one. If his suit is accepted, he adds a hoe, a goat, a dog, and the flesh of another goat which he and the father eat. He is then supposed to be betrothed, and can claim his wife at once if she be a divorcee; but he must wait until the next wet season if she be a virgin. At the proper time a great amount of guinea-corn is collected by the youth's family, and on the



By the courtesy of

MEN OF IBADAN.

[C. H. Perin.

The raised pattern on the forearm of the man on the left is very unusual in Nigeria, though scarification is practised elsewhere along the West Coast. The pattern upon the chest of the other man is scarified; it is probably a development of the simple lizard or crocodile type.

wedding-day this is taken to the house of the girl's father, where the feasting and dancing are held, everyone dancing and becoming drunk until the beer has given out.

With the Hausas, the youth first asks the girl—for although Muhammadans, the women are not secluded—and if she is willing he gets his best friend to approach his father or uncle, who then sounds the girl's father or uncle. In some parts an old woman may act as an intermediary; such a person is nearly always employed to carry less honourable proposals. If all are willing, a part of the dower is paid, and on the fourth day before the wedding, the bride-to-be is seized by her female relatives and bridesmaids, who stain her hands and feet with henna, the girl resisting—or pretending to do so. She is kept in the stains for four days, and is then taken to her husband's house at night. He, however, is not there; he has to live with the best man for some days—varying from two to seven. At the end of the time, the best man brings him to his house,



By the courtesy of

[C. H. Permin.]

A KORAMA WOMAN.

Amongst women of the Hausa States of Northern Nigeria the hair is done up into a stiff ridge upon a frame of fibre, and may not be taken down again for some weeks, or even months, the erection being useful as a receptacle for coins and cowrie-shells. On page 812 a photograph appears of a woman carrying a water-jar on her head, showing the device by which the head-dress is protected.



[By the courtesy of]

(C. H. P. P. P.)

A. PECULIAR HEAD-DRESS.

Long plaits are worn on either side of the head; the length and thickness is made up by plaiting in with the hair a quantity of fibre. A talisman, consisting of a leather case containing writing, is attached to the band round the head as a protection against evil influences.

her own free will, her parents must return the marriage fee, but they keep it if the husband drives her away.

Amongst the Kukuruku of Semolika, girls are all married at the same time of the year, and instead of being taken to their new home by members of their own family, they are brought by relatives of the husband. The men of Argungu must serve on the farms of their parents-in-law elect for some years, until the girls are ready for marriage, and must give annual presents in addition. This is the case with the Ibo also, and with other tribes. At marriage, the bride is smeared with henna for seven days, the bridegroom for four, and she is taken to his house by the best man.

With the Filani, at the end of the year a rite called *Gircwali* is held in the forest. The youths stand in line, and, the girls having picked out their favourites, all the couples sleep together after having had a feast. On marriage, a girl is given a white cock by her husband, and after she has released it, it is sacred. The nomad Filani does not bring his wife to his house until after two years of marriage. The Sobo husband does not strictly live with his wife's people. He visits her every

and, having given presents to the bridesmaids still with her and thus bribed them to go away, the best man tries to make the bride speak. She will not do so, and he also retires, leaving her and her husband alone. The name of the first husband is never spoken by a Hausa wife; she calls him owner of the house or something similar, for the real name is a vulnerable point of attack if used by an evilly-disposed wife.

In certain parts of north-west Nigeria, the parents stand outside the house when the bridegroom enters, and two friends of his hold the girl's legs. If the bride is a virgin, a white cloth with the usual signs is exhibited to the parents, and presents are brought. If, however, she is not a virgin, the husband erects a pole in front of his hut, breaks her dishes and pots, and hangs them upon it. This is done in order to make the girl wish to leave, for if she goes of

evening at her father's house, leaving again at daybreak, for about three months, and then the girl is taken to his house by members of her family.

With the Bassa-Komo, all the men may have to live in one part of the village, all the women in another, the husbands visiting their wives, or the wives their husbands, as occasions permit. Amongst the 'Mbres of Lake Chad there is group marriage, but the husbands must all be brothers, and the wives sisters.

An Ekoï also must work on the farms of the parents of the maiden of his choice for two or three years, and must give them presents of palm-oil, plantains, dried meat, rum and tobacco. The binding ceremony of marriage consists in the acceptance by the girl of a wedding gift as such, and this acceptance is proclaimed throughout the village by the suitor—a wise precaution, for the frail fair one may have taken gifts from other suitors also. Indeed, West African marriage being a business affair, a purchase, it is very much of a gamble in every stage.

Before the marriage feast the girl should spend some time in the "Fattening House," and while there she does not go out or do any work. Girls not able to do this, either through lack of funds or for other reasons, are looked down upon, and should the mother not approve of her prospective son-in-law, she can sometimes make him break the engagement by threatening to stint her daughter during this important period. When the girl leaves the Fattening House, she is smeared from the waist down with a red dye, and her face is painted in various colours, while she wears special cloths and ornaments, and her hair is decorated with feathers. Dancing and feasting are indulged in, and later on she goes to her husband, who—if he is wise—will make her swear on the Juju of continence to keep faithful to him.

On the Gold Coast, when a girl arrives at the age of puberty she is taken to the water-side, and washed by other girls, and an offering of boiled mashed yam and palm-oil is made upon the banks



Photo typ

A PROTECTION AGAINST DISEASE.

[P. Anthony Talbot, F.R.S.]

The Ekoï, who live in the Ohan district of Southern Nigeria, set up in towns every seven years figures to represent human beings, in order that they may attract the diseases and so allow the inhabitants of the villages to escape.

of the stream by the members of her family, who call upon the local gods, and inform them that the child has reached a marriageable age. After this, a bracelet, consisting of one white bead, one black, and one gold, threaded on a white cord, is put upon the girl's wrist—or she may be streaked with white—to show the special protecting spirit of young girls that its care is no longer required. Then she is dressed in a silk cloth and adorned with all the ornaments in the possession of the family and her friends, and the upper part of her body having been marked with

fine lines of white clay, she parades through the town with her friends, who sing in honour of her maidenhood, at the same time suggesting in song that it is now time that it came to an end. A suitor soon appears, unless the girl has already been betrothed (which sometimes happens even before she has been born), and if the girl's family agrees, the price is paid, and the suitor arranges for the marriage. Rum, gin, and other intoxicants, and tobacco are sent by him to the girl's family, or if the suitor be rich, many people may be sent with presents, marching through the town *en route* and singing in honour of the occasion. The bride is then taken to her new home, where the bridegroom provides a feast for the friends of both families, and he and his bride retire. Next morning, if the bride has been found to be chaste, the husband sprinkles her with dried and powdered clay, and



Photo by]

AN ALTAR, CROSS RIVER DISTRICT.

[Dr. Mansfield.

It is sometimes difficult to tell whether an erection is an altar to a Juju or the Juju itself. The above is decorated with feathers, horns, whitewash, and brass rods, the first three representing religious characteristics; the last is a form of currency in Southern Nigeria.

she again parades in the streets; but if not, he may repudiate her, in which case he will be repaid the bride-price and the expenses of the marriage.

In Liberia the aboriginal girl must pass through a bush school much resembling that of the *Bundu* in Sierra Leone, and to a less extent the Fattening House of Southern Nigeria; and when she is ready for marriage, her prospective husband is advised. He has probably bespoken her in early youth, and so has saved up his presents in anticipation of the great day, and he now brings the bride-price (which is about equal to one cow, two slaves, and a number of kola-nuts),



Photo 64

JUJU IMAGES, WITH ATTENDANTS.

The term *Juju* used in Southern Nigeria is probably derived from a local word *egwu*, meaning a sacred emblem, but the term has now a very much wider signification, and corresponds to the *fetiche* further to the west. *Jujus* vary in importance in different towns, but to the dominant one is always ascribed protection against witchcraft. Priests dress up to represent the *Jujus* at certain times, and there is great rivalry between the different towns as to which can produce the most gorgeous robes for the images and members, so the financial state of a place may be gauged by these.

[P. Ambury Talbot, P.H.A.S.]



Photo by

[P. Amory Talbot, F.R.A.S.]

GIRL ATTENDANT ON JUIU IMAGE.

The Juju are supposed to lose their efficacy if the appropriate rites are not observed, so a priesthood is established for each one.

or perhaps only a part, the rest being paid later in instalments, on proof of the satisfactory quality of the goods. The bride's family has already been propitiated by guns for the brothers, and cloths for the sisters, and household utensils or cloths for the mother. The bride is rubbed all over with a pomade made of animal fat and palm-oil, and having been decked in special ornaments supposed to possess some magic properties, she is taken to the bridegroom's house, where a feast is being held. In Western Liberia the mother accompanies her to ask the husband later on if all is well; and, if not, the assembly breaks up in confusion, the families immediately proceeding to quarrel about the return of the purchase money. But as girls are allowed official lovers nowadays before marriage, it is not good form for the husband to make any fuss on finding out something which any sensible Liberian would have expected.

A Bambara girl is usually betrothed between the ages of four and ten, the consent of the parents being dependent upon the result of an interview with their *boli*, or family spirits. The suitor must give presents to the father then, and to the girl later. When the time for the marriage approaches he gives her presents, while her father provides a dowry—this differentiating the custom from that observed elsewhere in West Africa. With some families the girl passes one night with the suitor about a fortnight before the marriage day, but this is not universal. On the night of the real marriage she is taken to her new home by youths and girls, friends of the bridegroom and of the bride, amidst dancing, singing and the firing of guns. While she is on her way,

the priest brings the *boli* and puts it upon the bed which she is soon to occupy, so as to exorcize all evil spirits, but on her arrival he takes his departure. The bridesmaids let down the bride's hair, remove her chastity apron and bathe her, and then lead her to her husband's hut. After some time both emerge, and the guests, having been assured of the bride's virginity, she goes to a friend's hut to sleep while the bridegroom and his friends get gloriously drunk, the feasting going on for as long as he can afford it.

With some families the bride may not leave her new home for eight days, after which she spends fifteen with her parents, then returning home, and later on paying two more visits to her family, consisting of four days and one night respectively. But many families do not observe this custom. Every bride gives a special exhibition of her trousseau in her new home, and when it is particularly splendid her friends parade the articles around the town, showing them at each house with the laudable ideas of magnifying the position of the bride and of causing envy amongst any rivals.

RELIGION AND MAGIC

OWING to the rapid spread of Muhammadanism, many old beliefs and customs are dying out, but West Africa is still immensely rich in examples of sorcery and magic, and Islam has merely substituted one kind of superstition for another. Even to the partly converted Hausa, the world is peopled with spirits, or *bori*, most of which are evilly disposed, or, at any rate, will work evil upon the slightest provocation, and care must be taken to propitiate them, or at least to avoid attracting their attention. Many of these *bori* are disease spirits, possibly introduced by Arabs, such as *Yerima* (fever) and the *Yayan Zanzanna* (who give smallpox and other complaints); many are old pagan deities, whose worship is still retained, the chief of the latter being *Magirro* and *Uwar Gwona* (corn deities), *Mai-Ja-Chikki* (a snake), and *Kuri* and his wife *Uwar Dowa*, the rulers of the forest. In Nigeria the rites—in which people imagine themselves possessed by these and other spirits—have been forbidden by the Government, but they still flourish further to the north, and even along the Benue natives of other tribes have learned them. It is said that Allah is above all, and that the *bori* can do nothing without his permission; but I was rather amused to find that in



By the courtesy of

A MEDICINE-MAN, MAIDUGURI.

[Mrs. G. L. Temple.]

The medicine-man has to wear numerous charms not only to make certain that he possesses magical powers, but also to advertise the fact that he depends upon them, some of which he sells to customers at a high price. The clothes of the man above are almost concealed by the number of his amulets, while a leopard-skin does duty as a hat.

North Africa the Hausa ex-slaves were encouraged to maintain their rites, for the Arabs admitted that although prayers to Allah for rain were only moderately successful, those offered by the negroes to their *bori* were never known to fail!

The Head-Hunters believe in a supreme God, who seems to be confused with the universe, and regard him as a beneficent being who helps them against the ghosts of their dead ancestors, who are always causing trouble to the members of the family still upon earth.

The principal cults of the religion of the Ekoi are that of ancestors and that of nature forces. There are but two actual deities, viz., *Obassi Osaw* (he of the sky), and *Obassi Nsi* (he of the earth); but the whole bush is now peopled with countless hordes of supernatural beings, horrible half-human shapes resembling our own werewolves, though indications have been found of a form of worship which, according to Mr. Talbot, "links the belief of the present-day Ekoi with that of the ancient Phœnician, the Egyptian, the Roman, and the Greek."

Near Nsan there is a small lake supposed to be haunted by ghosts of former Ekoi, and by a great Nature Juju, upon which depends the prosperity of the country. It is infested by crocodiles and snakes, which are said to be the manifestations of the guardian spirits, for everywhere in Ekoi mythology the cults of these two reptiles are closely connected. Close by is a huge cotton-tree hung round with cloths and



for the courtyard of]

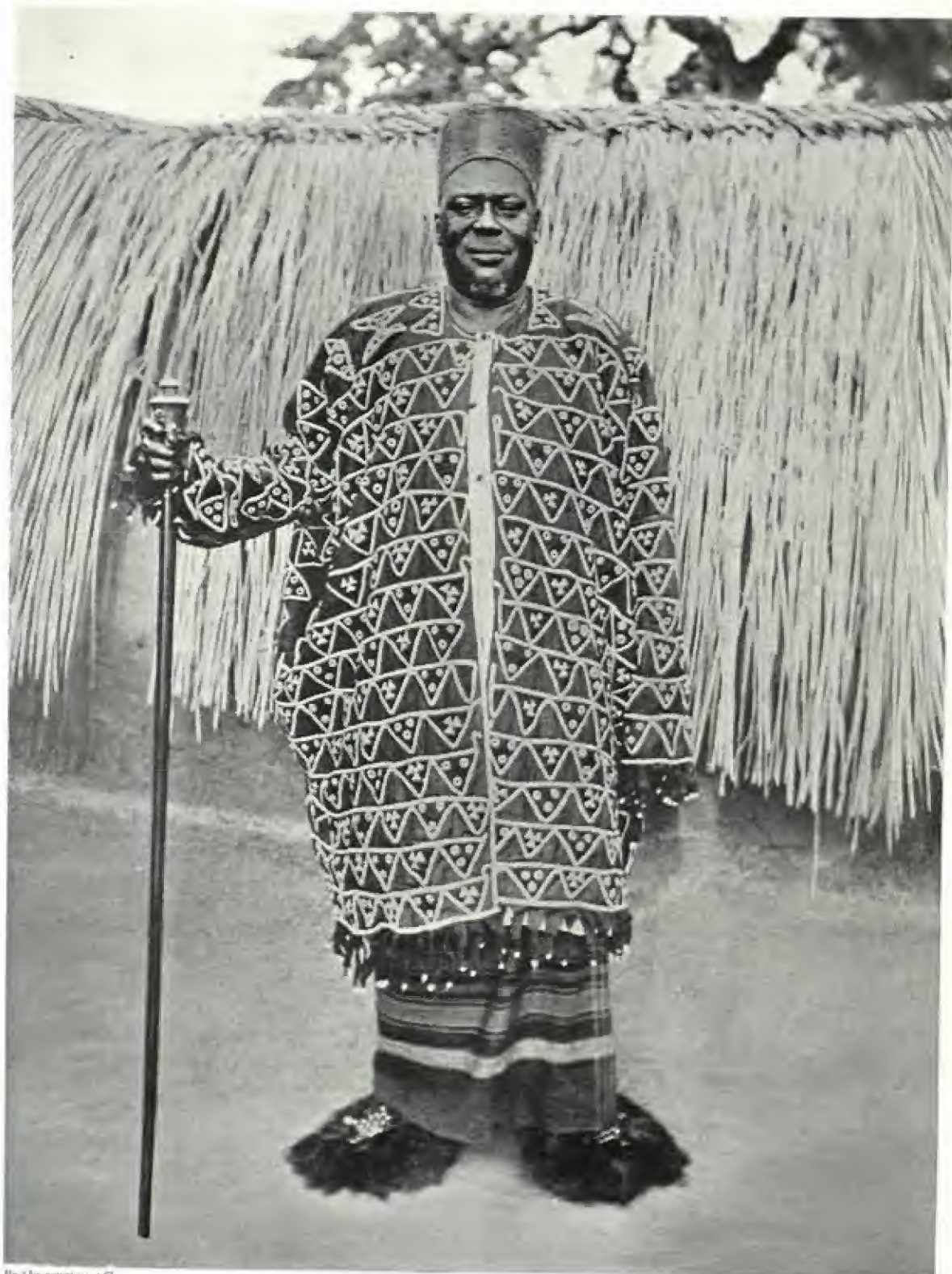
[The Sudan, called Mission.

A MUNCHI HUNTING JUJU.

Before the hunt it is necessary for the hunters to prepare themselves and their weapons, and certain ceremonies are performed so as to enlist the services of the spirits. Observe the quivers hung up on a tree in order that the arrows may be helped in their flight by the desired supernatural agencies.

other votive offerings, inhabited by spirits which—in return for special sacrifices—will wreak vengeance on an enemy of the worshipper.

The supreme god of the Ibos is called *Chuku*, who is connected with the origin of kingship and of yams. His messenger is *Abwala* or *Ainyamon* (the eye of the sun), and he and the *Chi*, and *Ikenga*, are personal tutelary deities, for there are many eyes of the sun. The *Chi* is common both to men and women; the woman brings her *chi* from her father's house, often as soon as she has borne a child. If she becomes a widow the object representing it is discarded, and a new one is made in the house of her next husband. A man's *chi* is made at various times, sometimes only



By the courtesy of

A CHIEF, JUKUN TRIBE.

[The British United Mission.]

This chief is the ruler of Wukari, a large town south of the Benue district. The position of king in the old state of Korokofo (which included the Jukun people) was once one of certain death, for the reigning chief was killed at the end of the second year after his accession, the slayer being appointed to rule in his stead, provided that he could pass some simple test.



By the courtesy of]

[C. H. Perina.

A KORAMA MAIDEN.

In many tribes the unmarried girls wear a kind of chastity apron. Amongst the Korama of Northern Nigeria this (made of twisted cotton dyed black) reaches to the knees and encircles the waist.

when he has reached a position of importance, or as soon as he has married and become a father. The *Ikega* are images purchased in the market, which are thrown away some days after the owner's death. Last come the *Alose*, or demi-gods, comprising the year (*Aro*), the week, various trees and rivers, and *Agu*, the tutelary deity of the medicine-men, a mischievous sprite who will spoil the crops and bring unlimited misfortune upon anyone upon whom he chooses to play his pranks. At the end of the year women carry old pots, clothes, baskets, etc., to the place consecrated to *Aro* and throw them away, believing that they are thus ridding themselves of pain and sickness for the coming year. Sacrifices to *Agu* are made outside the house wall. Ancestors, also, are worshipped, for those who have no children become evil spirits. At Awka fowls are sacrificed to the ancestors of each sept, each child taking a fowl to the head of the family, who sacrifices them, sprinkling some of the blood upon *oglisi* sticks which have been set up, the remainder being put into a wooden vessel and kept by the wife of the head. Yams and oil-beans are prepared also, the small boys eating the offerings. All the fowls are then put in a heap, and each man takes his own and cooks it at home, but at sunrise they are taken back to the head-man, whose wife brings the blood, and each man dips the head of his fowl in this and again sprinkles the *oglisi*. The head, neck, and gizzard are given to the head-man.

With the Edo, there is no family which has not its household shrine and household worship both of the spirits, or *ebo*, and of ancestors. Over all is the supreme *Osa*, whose emblem—a pole with a white cloth or a pot—is seen everywhere. He is the creator of the world. Sacrifices are offered to the various gods, and they are regarded as "payments for work," and the alligator pepper is used as a stimulant to ensure the speedy action of the recipient.

Among the sacrifices in Benin city were those to the sun, the rain, and the year, human victims being crucified on trees within the walls, and elsewhere men and women were sacrificed, animals now being substituted, of course.

In Dahomey ophiolatriy is the chief religion, the python being the emblem of bliss and prosperity. There are various sects of priests, and a child who has been touched by one of these reptiles must be initiated into a sect. The religion is almost idolatry, for clay images are made of some of the spirits, and in Wida there can or could be seen many a cone of baked clay, the apex saturated with palm-oil, palm-wine, and other offerings; the cone representing *Azoou*, the protector of houses.

Legba, an image in a crouching position, removes barrenness, while *Bo* guards soldiers. An offering used to be made to the ocean of corn, cowries, and palm-oil, and upon important occasions a human being was sacrificed, he being dressed in the rich clothes of an ambassador, and flung out of a canoe. People's heads are sacred, sacrifices being offered to them, and anyone touching another's head is guilty of a serious offence.

Bobowissi is the chief god of the southern tribes of the Gold Coast, and was, until recently, worshipped universally throughout their country, he would then devastate it with pestilence. The driver-ant is sacred to him, while crocodiles are under the protection of his wife *Katarwiri*, the spirit of the river, who is malignant and very fat. After an intercourse of some years with the Europeans, the Tshi-speaking peoples living near the various forts added to their pantheon a new deity which they called *Nana* (grandfather) *Nyankupon* (probably sky). He was supposed to be the god whom the Christians



By the courtesy of]

[The Sudan United Mission,

A TEMPLE, MUNCHI DISTRICT.

Many tribes living near the banks of the Benue river have little mud temples for their deities, offerings to them being placed in pots or gourds from time to time.



By the courtesy of]

[The Sudan United Mission,

MAGICAL MARKS ON A SMELTING FURNACE.

The preparation of iron is still regarded as magical by some tribes, and great care is necessary in order to avoid any evil effects, the precautions consisting in some cases merely of the making of magical signs upon the utensils.

worshipped, for the natives, being practical and sensible men, saw that the Europeans must have had more powerful agencies working on their side than were found in the Gold Coast! So they did their best to adopt them.

After the principal deities come many of less importance, the chief of which are *Srahmantin* and

Sasabonsum. The former is a white female of enormous size, who lives in or amongst the silk-cotton trees, and crushes passers-by. *Sasabonsum* is a red monster who lives in the depths of the forests underground, where the earth is red, or in silk-cotton trees. He is the most cruel and malevolent of all the gods, capturing and devouring solitary wayfarers wherever they are found—their blood accounting for the red earth. He throws the trees down to crush passers-by, and heaves up the earth so as to make the houses fall in. In the old days, human sacrifices were always made after an earthquake to propitiate him, and when houses were rebuilt blood was sometimes used to colour the lower parts of the walls and the foundations. In addition to these are numerous local deities, one of whom, *Mi-Impahno* (My Beach), was once regarded as being the guardian of the landing-place at Cape Coast Castle, and all traders landing had to make an offering.

The religion of the natives of the northern territories of the Gold Coast is a crude form of animism, the people believing in a deity of such transcendent glory that he is



[Photo by]

[P. Amoury Talbot, F.R.S.]

OFFERINGS TO THE GHOSTS, NORTH EKONG.

At the entrance to all Eloi towns offerings are hung on either side of the pathway, or are buried in the path itself, so as to propitiate the ghosts and persuade them not to enter the town.

far above any prayer, also in minor deities, more or less malignant, who must be propitiated. The term "fetishism," so long connected with the Gold Coast and its hinterland, is now being discontinued; it was simply a term to describe an idea that a spirit had taken up its abode in some natural feature of the landscape, a mountain or stream, for instance, or in some object specially appointed for its reception, such as a figure (which, however, was not therefore an idol), or a dish of "medicine." The beliefs, however, have not been repudiated, and the former spirits are



From "Hausa Superstitions and Customs."



[By A. J. N. Tenenbaum.]

HAUSA SPORTS.

Wrestling is a favourite sport amongst the Hausas, but it used to have a religious significance also, as boys were made to wrestle just before harvest time so as to secure the *sole* gathering in of the crops. In boxing, which is also popular, the combatants bind up their left hands, the thumb bent under the fingers, and strike with this hand or a foot. The drum urges on the boxers to greater efforts.

regarded as tribal deities, while the latter are usually the guardians of families or even of individuals. So long as they are faithful to their followers there is no lack of attention paid to them; but if they prove unfaithful or incapable they are at once discarded in favour of better spirits, which are kindly indicated by the priests—for a fee.

The Bambaras believe in a supreme god, Allah, creator and ruler of all, one who rewards or punishes. His name is invoked when blessing a newly-married couple, or when consoling mourners or pacifying sufferers.

After Allah come the angels, and then the *Guéna* or jinns, who live, rejoice, and suffer exactly as do human beings. They are subject to Allah, and, like the Hausa *bori*, can do nothing if he sees fit to account of its habitation, for the union between it and the spirit is complete, the two forming as it were an individual comparable to a human being, which has a soul and a body. The

prevent them, but otherwise they are all-powerful in certain specified functions, and the Bambaras make supplications to them directly—for they do more good than evil—though in a confused way they also pray through them to Allah. They are supposed to be like Europeans—as is *Dodo* with the Hausas—and whereas white fowls are offered as sacrifices to the jinns, they are also given as presents to the Europeans. The *Gna* or *Boli* are very evil spirits, in open conflict with Allah, who has condemned them to the flames. They are very black and hideous, and have horns. Whereas a jinn prefers something animated in which to live, the *boli* always inhabits an inanimate object, and though it has an invisible human or animal form its presence can always be told by the eye on



From "Austral-African Notes and Anecdotes."

WOMAN OF THE GERKUA TRIBE.

The baby is carried in a bag made of string or of a goat-skin, and thus burdened the mother goes out to the farm. Notice the native hoe.



From "Hausa Superstitions and Customs,"]

THE TAKAI, NORTHERN NIGERIA.

[By A. J. N. Tremaine.

The Hausas perform a dance which seems to be a survival of a war-dance—men fencing with sticks, women clapping each other's hands—but as it is performed sometimes during the ceremonies for producing rain, it is possible that there is another significance also.

jinns are doubtless of Arabic origin, but the *bori* also are said to have come from the East—from Mecca, in fact—and it is just possible that they have some connection with those *bori* of the pagan Hausas (the "l" and the "r" are interchangeable in many words), which have a *tsere*, or object which they inhabit when not in possession of a human "horse" or "mare," which they "ride" at the *bori* dances. Sacrifices of fowls and goats are offered to these spirits, and much beer is drunk at the rites; but they need not be described, as most are much like those in other parts, and some have been treated of in the customs at marriage and death.

From a belief in spirits, the idea naturally follows that some men and women have greater powers of intercourse with supernatural beings than the ordinary person, and that they can cause misfortune or even death to their enemies by employing the aid of these spirits. Against these wizards and witches are arrayed the medicine-men, who—theoretically—use their power on the side of virtue. The latter are not altogether hypocrites, for they will have learned the medicinal



From "The Titled Head-Hunters of Nigeria."

[By permission of Messrs. Seeley, Service & Co., Ltd.]

HEAD-HUNTERS' WIVES.

When a Kajji girl has been married and is to go to her husband, her mother removes the chastity girdle of string which she has worn hitherto, and ties on a tail made of palm-fibre, small branches of leaves being hung to the cord underneath and in front.

properties of many of the forest plants, but to suppose that they would not take advantage of their reputation is hardly reasonable, and some hypnotize their clients. Thus, when a Hausa youth wished to become a *boka*, or medicine-man, he had to accost headless jinns or *bori* without fear, the idea that he had really met these spirits being due doubtless to mesmeric influence. For a supernatural visitation is required a supernatural cure, and amongst the Hausas, when a person is ill, the *boka* himself affects to be possessed by a spirit who will tell him the cause of the complaint and the means by which to remedy it. In other parts, the complaint is generally attributed to witchcraft, and since human beings cannot decide such a question, supernatural agencies must, so the accused is put to the ordeal, which in West Africa usually has the form of a poisonous draught. If the accused vomits at once he is innocent; if he becomes very ill, but does not actually die, he is still regarded with suspicion, and is banished from the village; but if death is evidently approaching, the desired end is often hastened by the medicine-men—theoretically because they are carrying out the behests of the spirits, practically because the accused has not paid them a sufficient amount.

In connection with the cult of *Ake*, there is a method of discovering stolen goods which to some extent resembles an ordeal. A dish is taken in which are placed a small bowl with cowries and other emblems of *Ake*. A girl then puts the dish upon her head, and walks about the town, accompanied by the owner of the lost property, who rings it singing, "The one who took my fowl, if he does not bring it back, may the gods kill him."

In most parts of Southern Nigeria the Government has managed to put an end to ordeals. Before this, when an Edo was suspected, he had to allow a priest to pass a fowl's feather half-way through his (the suspect's) tongue, saying as he did it, that if guilty it would stick in the tongue, if



From "The Tailed Head-Hunters of Nigeria."

A KAJI DANCE.

[By Major A. J. S. Fressard.]

The musicians first enter the ring, and soon the weird strains attract people from all parts, men, women and children gradually joining in, through their being unable to resist. Some of the women carry their babies upon their shoulders, others give them a safer resting-place above their tails and leaves.

innocent it would come out easily. This was done three times, and sentence was pronounced accordingly. Sometimes each family would send a representative to undergo this ordeal, and the guilty person might thus never be tested. Amongst the Ninzam of Northern Nigeria the chief may have a fowl as his deputy to undergo the ordeal of drinking *gwaska*, and if it dies he is guilty.

At Nibo a medicine-man can see a witch at night, and he draws a circle, thus imprisoning her until daylight, when she is seen in the form of a vulture and can be killed. This is not a real vulture, of course, but her heart, and if the bird is killed her body lying senseless at home dies too.

The detection and punishment of wizards and witches is often left to certain castes of medicine-men; indeed, they are the only persons who can "smell out" these evil-doers. Thus



WEAPONS AND ORNAMENTS, NIGERIA.

Beginning at the top and reading from left to right are seen a ceinture of imitation ivory beads worn by women, an ornamental haversack of antelope-skin and dressed goat-skin, a sword, the handle being of Aschanti pattern: a fly whisk, a Hausa-made purse of goat-skin, with a pattern of crocodile or lizard in stitches of leather: a wooden doll worn by a barren woman to indicate that others than her husband may cause her to realize her desire: a powder-flask of a horn covered with leather, a knife, a sword, probably of Mandingo-manufacture, and talismans of words and figures from the Koran enclosed in leather cases.

the Kwi-iru of the Grebo, the secret society of "children of departed spirits," is composed of all people except children. The head or father is known only to the members, and when he appears in public is too well masked to be identified.

The avowed object of the society is the punishment of wizards and witches, so the members usually operate at night and capture any one they find walking about, and put him to the ordeal next morning.

But not every secret society has such a laudable object: some (e.g., the Leopard) are carried on to increase the power of the chiefs and priests; others, again, like the *Ovia* of the Edo, are harmless. The story told for the origin of this society is that *Ovia* was a woman, the wife of a certain king, who was loved by her husband and hated by other women. By a trick the latter caused her husband to quarrel with her, and she turned into water. She instituted the society and said that only men should be members. At the beginning of the dry season, all the males go to the camp of *Ovia* and sleep there for a month. They appear in the village sometimes at night, sometimes by day, and may wear their ceremonial dress, of which the most prominent feature is a large hat decorated with parrot feathers. The women visit the camp for one ceremonial dance only, but when in the town the men may be accompanied by them. This



[Photo by]

[Dr. Mansfeld]

THE LEOPARD SECRET SOCIETY.

A Leopard secret society, the members of which dress themselves in the skins of animals—principally that of the leopard—and commit depredations at night similar to those of the denizens of the bush, is found among almost every tribe in Southern Nigeria.

rite is supposed to keep the people alive; possibly at one time it was connected with agriculture. In fact, the object of all magic and most religions is the preservation of the life of the person performing the rite, by removing human enemies—or at least making their spells harmless, by guarding against the evils worked by spirits, by the acquisition of wealth and power, and by securing an abundance of good and proper food. But the magic of West Africa would fill many volumes, and it is impossible to consider the subject further here.



From "The Titled Head-Hunters of Nigeria."

[By permission of Messrs. Seeley, Service & Co., Ltd.]

BULL-BAITING, NORTHERN NIGERIA.

The torreador holds a rope, which is fastened to the bull's head, and, keeping it taut, gradually works his way nearer and nearer. Suddenly he makes a jump and should land upon the bull's neck, but in this case he slipped and was gored in the neck.

DEATH AND BURIAL

WHEN a Hausa dies the women of the family and friends assemble at the house of death and cry loudly for one day, the mourners sometimes throwing ashes and dust upon themselves, and drums beat the news to all parts. The Kukuruku and others fire guns at intervals for a similar purpose. Narrow strips of white native-made cloth are sewn together to form a shroud, and after the body has been washed, it is placed in this, and then rolled in a mat, while outside this there may be a stiffening of sticks—but there is no proper coffin. The grave may be in the shape of a trench, suddenly narrowing to the width and length of the corpse; but unless the deceased has been an important person, it will be a simple shallow gutter only two or three feet in depth. A chief is



From "The Titled Head-Hunters of Nigeria."

[By permission of Messrs. Seeley, Service & Co., Ltd.]

BULL-BAITING, NORTHERN NIGERIA.

Bull-baiting is a very popular amusement in Northern Nigeria. At Jemaa Darum, where the performance illustrated above took place, these entertainments are held in the market-place, frequently both the animal and the man being excited by the beat of the drum.



[Photo 8p]

[Mr. Mansfield.]

A CROSS RIVER WOMAN.

With married women the hair, plastered with palm-oil and grease, is fashioned into various fantastic designs, sometimes resembling the head of a rhinoceros or a Punch's cap, though the woman above is content with a fringe of tassels. The wealth of necklaces often indicates the number of lovers.

buried in his own compound, and his grave will never be disturbed; but poor people are buried outside the town, and are usually eaten by the hyenas. The corpse is carried upon the heads of one or more bearers, and placed in the grave, a small branch and perhaps some pots and treasures being often put inside with it. Loose earth is thrown in then, and this will be all in the case of a poor person; but when the deceased has been of rank, grass and sticks may be placed over the narrow trench containing the corpse, and a layer of clay built over the whole.

When a Head-Hunter is very ill, his soul leaves its bodily casing, and travels towards the stream which divides this world from the next, and if the ghosts of the departed ancestors on the other side think that it is time for the person to die, the soul is allowed to cross; but if not, they drive it back to the body, and the sick man recovers. Sometimes there is a delay, the ghosts being unable to come to a decision, and in this case the soul, being without a habitation, shrinks so much, that if in the end it should be compelled to return to the body, the person will feel the effects, and although he recovers, he will not have the full use of his limbs, perhaps, or he will find that his brain has become affected. But if the ghosts decide that the patient has lived long enough, the soul is allowed to cross over the bridge, and it can then never return to that particular body, which must die. The grave, which is in the shape of a tantalus-bottle, is dug close to the thatch, and after all the

women and children have been driven indoors, the men move the corpse there, amidst shouting, blowing of horns and drumming. The body is first placed upon the ground, and the chief priest wishes the soul good luck in the spirit world, at the same time expressing a pious hope that the relatives left alive will keep well—a hint to the ghost not to worry them. After the corpse has been placed in the grave, the mouth is covered by a flat stone and clay, and the excavated earth is heaped up on top. If the deceased has been an important person, a goat will be killed at the grave-side; if unimportant, a fowl; if a baby, probably nothing; and in all cases branches of two trees



Photo by]

[Dr. Mansfield.

A MASK OF A SECRET SOCIETY.

In Southern Nigeria there are innumerable societies, most of them secret, some partly religious, a few formed simply for entertainment. Masks are often worn by particular members to instil terror into the uninitiated.

are intertwined and placed upon the grave, and a little of the sacrificial blood is sprinkled upon them, the flesh being eaten by the assembled mourners. After this a pole will be erected upon the grave, to which are strung all the skulls in the possession of the family, and, formerly, if the deceased had been a chief, people were killed upon the day of the funeral so that their ghosts might serve him.

Amongst the Ekoi, when a person thinks he is dying, he asks the priest of the *Juju Mjam* to bring some of the branches of the sacred tree. If the death is not to be just then, the boughs immediately restore the patient to health; but if the last hour has come, the priest stands by his side, and draws the branches gently over his face so that the spirit may pass without pain to the



[Photo by]

BANANA HOUSES, MUSGUM.

[P. Anstey Talbot, F.R.S.]

These conical houses are used by the Banana tribe of Musgum (French Central Africa). They are about thirty feet high, and are protected by the rough ribbing on the exterior, which also serves as a ladder.

realm of *Obassi Nsi*. After the corpse has been washed, it is placed in a coffin lined with new cloths, and furnished with a pillow for the head, feet, and for each elbow, and the hands are folded upon the breast. Animals (e.g., a cow and a goat) are sacrificed, and the coffin is lowered into a grave some six feet deep dug in one of the huts. After the grave has been filled in, various dances take place, and a portion of the sacrificial meat and drink having been offered to the ancestors, the rest is divided amongst the assembled mourners, a wake being held for several days, or even weeks afterwards. When a stranger dies, he is buried in the road by which he entered the town, so that his spirit may find the way back to his own village without trouble—or at any rate, be able to watch for the coming of friends.

The character of the burial customs of the Edo-speaking peoples depends to a great extent upon whether the deceased has had children or not, though brothers and sisters would try to have no



Painted by

POWDER PLAY, MOROCCO.

H. Seppings Wright

The Moroccans are renowned for their national amusement, "powder play." At full gallop they whirl their five-foot flint-jacks in the air, performing marvellous feats of horsemanship—one standing in the saddle, another standing beneath his horse and seizing it again on the other side. They form a line from which appears to be a confused mass of rifles, flowing robes and twisted bodies, then fire a volley at an imaginary foe in the air. All halt suddenly, having finished the sport which was originally a military exercise.

difference made if they could manage it. As a rule, the heirless man or woman receives little better treatment than the child, who is simply thrown into the bush. But in the case of a person leaving issue, after the body has been washed, wrapped in a white cloth, and placed upon the bed, a goat or fowl is sacrificed close to the feet of the deceased in order to make him strong enough to go to the proper place. Traditional burial songs are sung, and after the grave has been filled in, a sacrifice may be offered upon it, and then the gravediggers purify themselves with water or through the efficacy of a chicken. Each son-in-law has to bring offerings of cloth, yams, coconuts, and other objects, together with one goat, and sacrifices are made night and morning for some days. On the final night a member of the family dresses up to represent the dead man, and occupies his seat. If a person has been eaten by a crocodile, a palm-leaf and a pot are taken to the spot on the road by which the deceased last left the town. A son or daughter calls him to return, touching the ground with the leaf, and then the leaf or pot having been taken home and put upon the bed, similar rites are performed to those just mentioned. But no one may be buried during the last two months of the wet season, and if anyone dies, his body is put in the bush until this period is over.

Amongst the Tshi-speaking peoples of the Gold Coast, no sooner has the breath left the body of the head of a family than a loud wailing cry bursts forth, and the women rush shrieking from the



From]

[~ *The Titled Head-Hunters of Nigeria.*~]

THE EMIR OF ILORIN.

Next to the Emir, whose hat is covered with silver cord, are his jesters and staff-bearer, and behind stand slaves with feather fans. On his left are four sub-chiefs with their staves of office, presented by the Government of Northern Nigeria.



From]

[~ *The Titled Head-Hunters of Nigeria.*~]

A CEREMONIAL DANCE, ILORIN

Here two Yoruba women are dancing at the ceremony of the installation of the four sub-chiefs who appear in the photograph above. The dancers wear silks, and velvets of European manufacture.

house with disordered cloths and dishevelled hair. The body is washed, dressed in rich cloths, and adorned with ornaments, and is placed lying down as if asleep, or sitting upon a stool, when it receives those women who come to the funeral, and is abused by them for having died. The favourite dishes of the deceased are prepared, and the widows entreat the corpse to eat them. The men sit outside to receive the presents of money, gunpowder, intoxicants or food, and cloths which are brought by the friends, their arrival being heralded by the discharge of dane-guns and the beating of drums. From the moment of the death the relatives and household of the deceased abstain from food as long as possible, but they drink so much that at the funerals most of the mourners are drunk. After a day or two, the body is taken out of the house through a hole which has been specially made in the wall, and having been placed in a trench-like grave, fowls, sheep,



By the courtesy of

A NUPE CONJUROR, BIDA.

[H. S. W., Edinburg.

Conjuring tricks are very popular in Northern Nigeria, but most of them seem much too simple to deceive anyone, even though the attention of the audience is distracted by the drumming and singing of the conjuror's assistants.

or bullocks are sacrificed, so that their spirits may accompany his to the next world, and more rum is distributed by the family of the deceased to the mourners. The wake used to go on as long as the family could afford it; but nowadays the people are more economical, and also they do not now put gold and other valuables in the coffins, as was once the case.

When it has been impossible to recover the body, a miniature coffin is made and covered with a white cloth. If the person has been drowned, the coffin is carried to the seashore, and after a little rum has been sprinkled upon the waves, and the deceased has been summoned thrice, some sand and sea-water are poured into the coffin, and it is buried. If the person has been burned, some of his ashes or those of the house, or a little soil from the vicinity, will be placed in the coffin. In each case the mourners cry out that the deceased has been sought and not found, so that the ghost will not think the relatives have been neglectful, and punish them in consequence.



By the courtesy of]

A HOBBY HORSE, BIDA.

[H. S. W. Edwards.]

The body of the horse is a light bamboo frame draped with cloths. The performer prances, charges in salute, etc., and behaves generally as a mounted man would.



By the courtesy of]

A PUPPET SHOW, BIDA.

[H. S. W. Edwards.]

A man concealed under the gown manipulates puppets on his hands in the same way as a Punch and Judy showman in England. He also produces the real Punch squeak, and Nupe being an intoned language, the audience roar at his jokes conveyed by the modulated squeak alone.

Towards the end of August a festival is held for the general remembrance of the dead, and from early morning the people wail for those who have died during the past two years. Then each family goes to its own graves and makes offerings of fowls, eggs, rum and palm-wine, flattering the deceased, and calling upon them for protection. After this, there is feasting for seven days, and on the ninth morning the common utensils used during the festival are thrown away, new ones being substituted.

Formerly, when the King of Ashanti was placed upon the Golden Stool, a number of youths and maidens were selected to be in constant attendance upon him and to guard him from

harm; the women preparing and tasting every dish previous to its being placed before him, the men forming his bodyguard. All, known as the "King's souls," enjoyed special privileges during his life, but at his death they were put to death and buried with him, in order both to serve him in the next world, and to show that the deceased had really been a great king. It is said that these "souls" did not try to avoid their fate, believing that they would enjoy a similar status in the next world to that which they had held during life. On each anniversary of the King's death, fresh attendants were despatched to join him to show that he had not been forgotten, and to give further proof of his greatness to the inhabitants of the world which he was then honouring with his presence.

In the interior of the Kru country, when a married woman dies, the parents, if of another village, claim com-



By the junction of

[P. R. Roberts.]

A FULAH WOMAN, FRENCH GUINEA.

pensation from the husband or the chief, and if this is not paid, they kill all the domestic animals of the village, and at one time were allowed to pillage and even burn it. The family of any deceased person, except a slave, howls continuously for a fortnight, the remainder of the fellow-citizens for two days. The body of a slave is thrown into the bush without ceremony, and allowed to rot there, but if the deceased was free, the corpse is exposed to view for some days, until too far gone to be any longer bearable, in fact. It is then sewn up in a mat, and after having been laid in the grave, a quantity of cloth, varying in proportion to the wealth of the deceased, special personal utensils, such as a pipe, and some trade goods, are placed on top, and soaked with libations of rum, trade-gin, or palm-wine, both as an offering to the manes and also so as to render the cloths useless and no temptation to a thief. The earth is then filled up to a height of several

feet and trodden down. The Kru generally place an empty bowl on the grave, and fill it now and then with alcohol or rice; the Vai erect a flag.

Amongst the latter, the graves are dug in clusters near the gates of the villages, though a chief will be buried temporarily in his own compound. Formerly, sometimes small islands were dedicated to chiefs or medicine-men, or even particular families, and these islands were of course taboo to the general public. The sign of mourning in many parts of Liberia consists of rings of

dried grass or palm-bark worn on the fingers, neck, or head, while the body is stained blue or green, or is smeared with ashes, but in other respects the customs are not particularly noteworthy. A widower must redeem his children by sending a present to their mother's family, and by doing this he has a claim upon his deceased wife's sister also.

With the Jolloffs of the Gambia, the body is laid out in the courtyard of the compound, and then the wall is broken down; the deceased is not taken through a door. The mourners expectorate violently as a means of showing their grief, and no insect has the slightest chance of life if within a yard or so of a particularly distracted widow.

MISCELLANEOUS

The Hausas used to kill and eat albinos before going to war, and it is said that even to-day they will eat the raw heart of a brave enemy. It is difficult to say what are the causes of cannibalism in West Africa. The Hausa feast was evidently a rite or means by which to gain courage and strength in war, but their neighbours the Gannawarri, and other tribes to the south, like the flesh



As the courtship of]

THE JEFA.

[H. S. W. Edwards.]

Bida warriors, when charging in salute, approach at full gallop, and pull up suddenly, throwing their horses upon their haunches.



As the courtship of]

MOHAMMADU, EMIR OF BIDA.

[H. S. W. Edwards.]

The Emir, who is here seen with his state umbrella and attendants, was the first great chief to accept the British protection.

because of its flavour. Cannibalism still exists in many parts of West Africa, and is nearly always accompanied by torture; the depths being reached in Liberia where, after a battle between two local tribes, the women accompanying their victorious menfolk leaped upon the wounded prisoners and passed from body to body, digging out eyes, wrenching off lips, extracting the brains, and slicing the flesh from the quivering bones of their helpless victims.

In Gobir, Katsina and Daura, when a chief began to fail in health or strength, he was throttled, and, after his entrails had been removed, his body was smoked over a fire for seven days. By that time a new chief had been elected, and he was conducted to the centre of the town, and there made to lie down upon and the elders, having asked the corpse to choose the successor, the bearers carried it around the ring, and it caused them to bump up against the man it wished to succeed. It was buried seven days afterwards, and the new king was installed amidst rejoicings. With the Kororofawa, the king was allowed to reign only two years, and was then killed by one of his relatives. The internal organs of the corpse were removed, and it was placed upon a bed, smeared with butter, and smoked. After two or three months, the chief men were assembled by the king-slayer, and



By the courtesy of [H. & W. Escherder.]

A FILANI GIRL.

These "Cow" Filani are pastoral, nomadic, and in appearance pronouncedly Semitic. The tails of hair are false, but are cleverly interwoven with the natural hair.

a bed. A black bull was brought, and slaughtered over him in such a manner that the blood ran all over his body, and then the animal having been flayed, the dead chief was put inside the hide, and dragged to the grave (a circular pit), where he was buried in a sitting posture. The new chief had to reside for seven days in his mother's house, being washed daily, and on the eighth he was conducted in state to the palace. In Daura, the new chief had to cross over the body of his predecessor.

Amongst certain tribes around Argungu, the bull was killed as soon as the old chief was dead, and the corpse having been wrapped in the hide, was carried out into the open. The dead chief's relatives were made to stand in a circle around the body,



[Photo by]

[P. Sarrail.]

DIFALO DANCERS.

The Difalo bury their dead temporarily in a cave, removing the bodies later and burying the remains afresh, with the exception of certain bones which are piled up into a mound within a sacred enclosure. At all the rites special clothing is worn, the above picture showing the head-dresses of some of the dancers.



By the courtesy of

[The British Cotton Growing Association.]

A WEST AFRICAN BRIDE.

The cloth worn by the bride, the daughter of one of the most important chiefs in the Oil Rivers Protectorate, now Southern Nigeria, is of native manufacture. Some of these cloths are very beautiful and exceedingly strong. The necklets, bracelets and hair ornaments are large pipes of real and valuable coral. The armlets are of ivory cut from elephants' tusks.

officially informed of the king's death, and the slayer was given a whip and a cap (the emblems of chieftainship), and if he could turn his head smartly without making the cap fall, he became chief. The dead king was then buried in a funnel-shaped grave.

Amongst the Yeskuwa, when a new chief has been elected, he must provide a feast of guinea-corn beer. He is usually given some three months in which to collect the supply, but even then the feast probably renders him bankrupt until such time as he has seized sufficient of the property of his subjects to repay the loans. Until the feast has been given, he is not considered as having been installed, but during the interval he is taboo, for he must not see or speak to a stranger.

One of the Ibo chiefs, the King of Aguku, is the spiritual potentate over a large extent of the country, and is regarded with great awe by the populace. He is dressed in a long blue gown, and on his head is a tall cowhide cap surrounded by eagles' feathers. He rarely leaves his own town after his first year of kingship; but when he does so, he is always accompanied by a servant who carries a small bell. If the chief meets anyone upon the road whom he wishes to salute, he takes the bell and strikes two notes upon it. In his own house, or in the town of Aguku, a large single bell is used, and when the king strikes this, all the people present clap their hands. When he is dying, a man from a certain district touches his face with a sacred object, *ofo*, which is then put away in the sleeping-mat of the departing king, and is kept there until the successor (not necessarily a relative) sends to the dead man's son for permission to remove it. In this removal of the *ofo* lie the essential features of the coronation.



By the courtyard of

A BORI DANCE, BENUE DISTRICT.

[The London United Mission.]

The Hausas believe that the world is peopled with spirits, or *bori*, most of which are evilly disposed towards men. The women seen above are dressed for a ceremony to propitiate the spirits who are supposed to molest them. In Northern Nigeria these rites have been forbidden by the Government.



By the courtesy of]

A TUAREG HORSEMAN.

[H. S. W. Edwards.

These travellers from the desert north of Sokoto often pass with stock through Bida, the wall of which can be seen in the background. They are never seen unveiled. Note the amulets upon the horse and the curious manner of gripping the stirrup.

CHAPTER XXXII

NORTH AFRICA. By MARY TREMEARNE, F.L.A.

WE know from the old Roman writers that the inhabitants of the countries along the southern shores of the Mediterranean were once tribes of wild savages which differed widely from each other in culture. But owing to successive white colonizing powers, and to the fanatical prohibitions of Islam, there is now a certain similarity in most of the customs all along the coast, though distinct survivals still exist of the native African rites. In some parts, indeed, pagan customs have been imported from West Africa, and the negro ex-slaves are encouraged to keep them up, for the Arabs are firmly convinced of the efficacy of the magic of the blacks. (See illustration on page 841.)

Owing to the prevailing religion, and in all probability partly because of the shelterless nature of the country, the inhabitants of North Africa are, on the average, much more clothed than those of other parts of the continent. The Arab men still keep their native dress—the poorer men wear the hood of the robe over their fez as an extra protection; the richer ones wear a turban which almost entirely eclipses the fez. A bernous is worn for greater warmth or to show the wearer's position in life. There is nothing much to mark off the Jew from the Arab, as he is no longer the victim of sumptuary laws, and the younger men dress for the most part like Europeans. Arabs from the interior wear the rope turbans. The Bedawin are generally rather dirty. Their women are never veiled, and their garment of two pieces of coarse material is usually blue. Each woman wears a profusion of chains in the hair and on the breast, and she secures her garments with *fibulae* upon the shoulders.

The Jewish costume for women consists of a pair of more or less elaborate trousers and a long-sleeved striped stockinette vest worn under a zouave jacket. In the case of some in Tunis, who claim to be descended from the original colony which came over in the days of Solomon, a very curious, heavily-gilded peaked cap is worn, over which the shroud-like shawl is drawn.

Children are much desired; a childless woman is regarded with pity or contempt, and a widow who has had no offspring makes every effort to obtain another husband. Nor does she trust to her own attractions alone; there are any number of charms and amulets which will help her to obtain her desire. The majority consist of magic formulas, verses of the Koran, or a combination of letters



[Photo by]

A MUHAMMADAN PROCESSION IN TUNIS.

(The American Colony, Jerusalem.)

The birthday of the Prophet Muhammad is kept as a day of general rejoicing in all Muhammadan countries. Processions, headed by the leading families of the place, march to the mosques, where special services are held, and banners which have been carried to Mecca are taken through the streets.

and figures from it, and these talismans are particularly efficacious if written upon gazelle skin with a sprig of myrtle in ink made from saffron and rosewater, the whole being enclosed in steel. The myrtle owes its influence to the fact that it was brought down from heaven by Adam, and iron is supposed to prevent all leakage of *baraka*, or power.

Pilgrimages are made to some shrine, especially if the woman has had children before and has lost them, and while votive offerings of money will be handed to the custodian for the purchase of candles and food, little strips of cloth may be tied to a special tree at the sacred spot.

In some parts on the seventh day after the birth, the child and the mother receive the guests who come to wish them happiness. The baby is taken all round the house in the case of the rich;



Phototyp]

THE PRAYER AT SUNSET.

[Em. Freelon, Makra.

"The faithful observe strictly the prescribed hours for prayer, and interrupt their work or their journey, as the case may be," in order to act up to the letter of their religion.

the poorer families live in one room, and the Bedawin, of course, live in tents. Various noises are made to accustom the child to the bustle of life upon which he will presently enter. A dummy in the shape of a carafe, or *gula*, is adorned with the most beautiful jewels which can be borrowed from all and sundry for the occasion, so that the baby may be rich, and salt is sprinkled on mother and child to ward off the evil eye; it is a preservative against the Jinn.

When girls are about seven years of age their hands are stained with henna, their hair is greased and tightly bound up into a pigtail, and they are henceforth veiled. The boys must undergo a certain rite necessary to all Muhammadans, and on both these occasions feasts and dances are held.

Although the Arab women of the cities are veiled, and are never supposed to be seen by any men except those belonging to their own circle of relatives, there are a number of charms for awakening love on the part of either sex. And there are bad as well as good charms. If a young girl is going to be married to a man to whom the mother or some other person takes an objection, that interested person will take some of the water in which a dead body has been washed, and will throw it over the girl. Differences between the engaged parties will at once arise, and the engagement will probably be broken off without delay. But if the girl's family, as a whole, is anxious for the marriage to take place, special means will be taken to break the spell. The girl must go to the seashore, and entering the water quite nude, dip in seven successive waves, drinking a little of the water of each. She must not speak a single word during the performance of the whole rite, which is rendered all the more efficacious if she carries the implement with which a grave has been dug. A mixture of disagreeable scents is then burned and sprinkled over her.



By permission of

[Sir H. H. Johnston, G.C.M.G.]

A BERBER WEDDING.

The best man and chief bridesmaid play very important parts in African weddings, in some cases even acting as proxies for their principals. In the above the best man at a Berber wedding is singing a song.



[Photo by]

[E. M. Frechen, Biskra.]

THE DANSE-DU-VENTRE

This dance is exceedingly popular with the native audiences, but it is anything but graceful to the European eye. Professional dancers are engaged to give exhibitions at weddings and upon other festive occasions.

On the wedding-day the bride is taken by her bridesmaids to the bath, where they wash her and adorn her in new raiment. On her way she is sprinkled by other women with holy water as a symbol of fertility. The actual marriage festivities last usually about three days, the middle evening being the most important for the bride, as the henna feast generally takes place then. The public wedding breakfasts—if such they may be called—are celebrated separately by bride and bridegroom, the latter entertaining, or being entertained, by his friends in a different house, and in spite of Islamic prohibitions a state of intoxication upon this and other festive occasions seems to be the usual finish desired. The bride has various more or less beautiful garments in her trousseau, supposed to be for wear on the different festivals connected with her marriage; but though she may possess a gorgeous pair of new heavily gold-embroidered white satin trousers and bodice, the costume worn is often hired or borrowed, together with all the jewellery available in the neighbourhood. The bridegroom's gifts are supposed to include a diamond (Arab) ring, a bracelet, and a brooch for the head-dress.

On the night of the henna feast when the assembled guests have supped on the special dainties provided for them, they are probably entertained by an exhibition of the *danse-du-ventre*, which consists of a number of contortions and convulsive tremors of the torso, to the accompaniment provided by a band of female or of blind male musicians (see illustration on this page). The latter are the only men admitted to the harem under ordinary circumstances, necessary exceptions being made sometimes in the case of doctor and dentist. The musicians play and sing also at intervals, and the songs are mostly of an obscene character.

The bride and her attendants are not present at the feast; occasionally there are men among the guests; she does not come down until they have withdrawn. But during the whole of the three days the bride sits upon a high raised wooden stool or chair, with her feet upon her bridal

coffer, which may be merely a gilded and painted box or a silver casket containing jewels. She must neither smile nor move, but sit quite rigid, with a hand flat upon each knee. The henna woman is nearly always very late, for many marriages being planned to take place at the same time, her services are much in request, and occasionally the head servant undertakes the office. She brings a big basket with the henna in it, and two embroidered bags in which the hands are to be wrapped for the night, and putting the leaves in her mouth, she chews them up to make a paste, meantime inviting the onlookers to throw offerings for the bride into the basket. If any particular offering is considered too small, the name of the donor may be mentioned, in order to shame



Photo by

[Em. Frechon, Bidart.]

ALGERIAN WOMEN ON A JOURNEY.

The women must always be shielded from the gaze of strange men, so travelling is not pleasant for them. In the interior they travel on camels, one lady on each side, in a cage which is hot and uncomfortable.

the guests into giving more. The scene almost resembles an auction, except that the bride has already been disposed of.

The bride's hands are then stained diagonally across the palms, from the base of the thumb to the base of the fourth finger, and over the finger-tips to below the first joint—the edges being ornamentally finished with points or curves. The hands are then very tightly bandaged, and put into the bags. Some skins take the stain very much more readily than others, and frequently the guests wait till the bandages are removed. In the meantime, a veil is put upon the bride, and she is escorted to her chamber for the night, or till her hands shall be sufficiently stained. Some girls have their hands stained previously, so that they do not need to remain in the bandages for



[Kodak 642]

NATIVE HORSEMEN. ALGERIA.

In Algeria the native tribes have to furnish contingents to the French arms, and it is interesting to notice that in spite of the levelling effect of uniform and of the barrack life, the natives retain some of their old customs, e.g., that of covering the mouth.

[Averdon 1890.]



Photo 19

A SACRIFICIAL ALTAR

[A. J. N. Tennyson.]

After an altar has been erected, a black goat is censed, fed with special foods, and sacrificed to the spirits, who then take possession of those members of the audience who have been initiated into the cult.

puppies' flesh and oiled liver. She is not allowed to take any exercise; obesity, being a pledge of domesticity apparently, is an indispensable characteristic of a bride.



Photo 20

THE SPIRIT CULT OF THE NEGROES

[A. J. N. Tennyson.]

In Tripoli, Tunis, and elsewhere are colonies from West Africa composed of Hausas and others who maintain *fon* (spirits) dancing and other magical rites. In the above, a woman is possessed by a bush spirit or *linn* called *loquwa*.

so long on the actual day. Henna is smeared upon the soles of the feet, the face also, and upon the edges of the skull in some cases, making it appear as if the hair had been shaved for an inch all round. A European coat and skirt is now considered by many to be an indispensable item of the trousseau, although it does not necessarily follow that they will ever be worn.

With the Jews of Tunis and elsewhere, as soon as a girl reaches the marriageable age of thirteen or fourteen she is shut up and fattened on

The marriage ceremony is quite different from that of the Arabs, and it may take place in the synagogue or in a bedroom. The arrival of the bridegroom is greeted by the women with the peculiar cry, or *Kuruna*, and he is ushered in to take his place on the left-hand side of the bride. The bridegroom wraps a silk scarf round his hat and lets it hang down like a pugaree, and, standing side by side among their relatives, the two are blessed and prayed over by a Rabbi, and their hands are joined by him and rings are exchanged. The Rabbi then holds a

glass of wine in one hand, the other being raised over their heads while reciting a prayer; and when he has sipped the wine he offers it to the bridegroom, who, in turn, offers it to his bride. The glass is then smashed with a great deal of noise. Wine is handed in small glasses to the immediate friends, and sweets are passed upon a tray to the general company, who help themselves.

In Morocco, a woman who thinks that her husband's affection is waning lets honey run down her face from her forehead to her chin, catching it there in a spoon. Then she pricks her tongue with a fig-leaf, and having mixed with the blood which comes seven grains of salt, she puts it into the spoon with the honey. She then pricks herself between the eyebrows, letting the blood trickle



Photo by]

A BORI PERFORMANCE.

[A. J. N. Tronchetti.

In the above, one of the dancers imagines himself to be possessed by *Mai-Aska*, the Jinn, or *bori*, who is harber to the city of the Jinns, and he goes through the actions of shaving the others. The man in the centre is wearing a Hausa woman's head-dress, the insignia of a medicine-man.

down into the spoon and mix with another seven grains of salt. She then mixes this with as much earth from three of her footprints as will cover three silver coins, and puts it into her husband's food. After that, his affections are rekindled, and happiness again reigns supreme!

Although the Arab professes to put his whole trust in Allah, his religion is anything but a comfortable one, for he is always in terror that some Jinn has marked him down for destruction, or that a fellow man has cursed him with the evil eye. For this reason he covers himself with talismans formed of verses or magic letters or figures from the Koran, and with various charms in the shape of a fish, the human hand, a key, a sword, a crescent, coins; and he is not above adopting anything found useful elsewhere, for even horse-shoes are hung above his door.



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[A. J. S. Freeman.]

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In all directions in Tunis can be seen the sign of the hand (see illustration on this page). It is painted in black or red above almost every door, smeared with henna upon animals, or with blood upon the instruments used in certain religious festivals, and it is worn in silver as an ornament round the necks of many of the presumed fair ones of the country. The crevices in the walls of many of the buildings are filled up with paper upon which verses of the Koran have been written ;

sometimes such pieces of paper are also mixed with the mortar.

The Arabs being so deeply immersed in superstition, it is only to be expected that fortune-tellers and crystal-gazers should be much sought after in North Africa. The fortunes are told by making patterns in a small heap of sand, by counting beans, or by writing. Haruspication and other methods of divination are also common. The Christian and the Jew are strange to the Arab, and are credited with evil powers, so to meet either first thing in the morning is a very bad omen. Black generally is a bad omen, so an Arab would not care to meet even a Muhammadan negro ; and blackbirds are worse. White is naturally the converse, so a maiden carrying milk is very welcome.

Since the Arabs have devastated the South Mediterranean countries and have helped to turn what was once the granary of the known world into a sandy waste, the rainfall is a very important subject. The Muhammadan way is to proceed in procession with flags flying and music sounding to some selected spot and there pray to Allah, but usually magic rites are



Photo 19.

[Marg. Tremearc.

A PROTECTION AGAINST MISFORTUNE.

Many of the houses in Tunis have a hand painted or daubed above the doorway as a protection against the evil eye, and in the crevices of the walls are stuffed pieces of paper upon which magic formulae have been written.

resorted to in case of the failure of the petition. In Tunis and Tripoli the Hausa colonies of ex-slaves from West Africa are encouraged to practise their rites openly, and when necessary they proceed to a hill in the vicinity and by means of a sacrifice to the *bori*, or spirits, and various dances—in some of which they think themselves possessed—the rain is brought without delay. In other parts of North Africa the Arabs and Moors trust to their own local rites.

One of the most interesting of the rites is that of *Ghonja* (a water ladle), practised over a wide stretch of country in the Maghrib. When a drought has begun, a ladle is dressed up like a doll, and taken in procession through the streets, while the old women and children sing, " Ghonja has



By permission of]

A DESERT BELLE

[Lemercier & Linares]

Some of the North African girls are extremely beautiful, not the less so before they have been taught to pose by the photographers. Their dress is quite different from that worn by the ladies of the cities, as the latter are forced to be veiled and swaddled until no part of the figure can be distinguished.

bared his head, give him drink; O Master, give us rain." or something similar. Water is thrown upon it, and upon the performers. Thus Ghonja becomes almost a goddess of rain.

When an Arab is seriously ill, the holy man is sent for to see what can be done. The dying man is bidden to confess and say the all-powerful formula expressing the unity of God and the mission of Muhammad, which is practically all that is necessary for his salvation. A fowl is then obtained, and its throat is cut. Then a little boy is chosen to run for a certain distance in a particular direction, taking the fowl with him. If he does not meet anyone it is a sign that the sick man will recover, but should he be sufficiently unfortunate as to do so after everyone in the neighbourhood has been warned to keep out of his way, it is Kismet and the Will of Allah.

When a male Moslem dies his future life is assured, so he has no need to be anxious; his condition will be one of idle luxuriousness, and the wives who have worked themselves ugly and old before their time for him in this world will be replaced by young houris of surpassing beauty. The deceased is washed, robed in white, and carried to the grave—perhaps in a kind of crate upon the back of a donkey—where he is buried in a trench with his face towards the east. The Beys and their families are buried in a special mausoleum; for the other people there is a recognized cemetery. A slab of marble, or of bricks cemented together and whitewashed, is placed over the grave, with certain erections representing a turban and fez in the case of a man, and there is always a hole somewhere near the centre. In this hole are placed offerings of bread and water, so that the ghost may know that the deceased has not been forgotten, but it does not eat them.



Photo by

THE STORY-TELLER.

[A. V. Elleg.

The Story-teller is the king of Moorish entertainment; from him the people learn stirring tales of love and adventure. Some of the artists play a tambourine or a two-stringed fiddle to mark a pause in their narrative or to accompany their songs, others have attendants who act as a chorus.



By the courtesy of

A KIKUYU DANCE.

[S. L. Hinde.]

The Kikuyu boys, on emerging from childhood, practise certain movements upon which all the tribal dances are based, and attain great proficiency in them. The dances are of various characters and form a large part of the Kikuyu's life.

CHAPTER XXXIII

EAST AFRICA AND UGANDA *By* CAPTAIN C. H. STIGAND, F.R.G.S., F.R.A.I.

INTRODUCTORY

THE people contained in this section are those living in British East Africa, Uganda and German East Africa. These may be roughly divided into groups or elements as follows :*

(I.) *Pigmy*, who, with the Hottentot and Bushman of the south, are thought to be the original inhabitants of tropical Africa, or at any rate the earliest arrivals in the continent. At the present day they are practically restricted to the Congo forest.

(II.) *Sudanese Negroes*.—A dark-skinned negro type, more particularly belonging to the Western Sudan and allied to the negroes of the west coast. Representatives of this type extend to the Nile in the Madi and Lendu.

(III.) *Nilotic Negroes*.—Also of dark skin and generally tall and thin-legged. The Bari, Kavirondo (or Jalu), and Acholi belong to this group, a mixture of Nilotic people, and the next group, Hamitic people, have probably been the origin of such types as Masai, Nandi, Turkana, Latuka and Suk.

(IV.) *Hamitic people*, such as Somali and Galla. The Hamitic stock of Ancient Egypt probably

* Sir Harry Johnston's classification has been followed.

spread far southwards, and seem to have left the stamp of their Caucasian features on most of the tribes to the north of British East Africa and Uganda and many still farther south.

(V.) *Bantu people*.—This is perhaps a distinction of language rather than type, and so would include the Manyema and Bahima, as well as the Baganda, Banyoro, Kikuyu, Northern Kavirondo, Wanyika, Wanyamwezi, and many others. It would also include the Swahili, a people resulting

from the mixture of many African tribes with a small proportion of Arab, Portuguese and Persian blood. (See map on page 727.)



[By the courtesy of]

MASAI IRON NECKLACES.

[A. C. Hollis, C.M.B.]

Masai women wear earrings and necklaces of iron after marriage and never leave off the latter during their husband's lifetime.

hung round the neck. This is for warmth and is swung round to face the direction of rain or wind. Curious patterns of spots or stripes are burnt on these skins, so that they resemble, at a distance, those of leopards or tigers (see illustration on page 848). Elderly women wear a kind of tassel or tail of string, hanging from a belt round the waist. If a man of the tribe, even the husband, touches this tail, a goat must be sacrificed, or, it is thought, the woman would get seriously ill and perhaps die. The waist-belt supporting this tail is composed of beads and cowrie-shells. Almost all African women wear a belt of beads. Sometimes, as with the Kikuyu girls, they are very ornate, consisting of many rows of coloured beads in patterns (see illustration on

It must be remembered that most of these peoples are so inextricably mixed up and graduate so one into the other that it is difficult or impossible to divide them up into arbitrary groups. The reasons which have caused this fusion are chiefly the custom of admitting prisoners of war into a tribe, slave-raiding, the practice of exogamy, and famine and drought, which often force natives to seek refuge amongst other peoples.

These same causes have tended to mix up various customs, and so it is often impossible to say if a certain custom is characteristic of a tribe or has been imported into it. I will now try to mention some of the peculiarities of dress roughly characteristic of the above groups.

Both sexes of the Jalu, or Southern Kavirondo, are generally completely innocent of clothing. Sometimes, especially with old people, a goat-skin is



[Photo by]

[C. Ponting.]

A KIKUYU WOMAN

The Kikuyu are a powerful tribe occupying many hundreds of square miles of the highlands of British East Africa. Many of them are exceedingly rich in cattle, sheep and goats. The crops are cultivated by the women, who can carry enormous loads suspended by a broad leather band passing round the forehead.

page 853). When they adopt clothes, the bead waist-belt is retained, although it may be reduced in breadth. Even a well-dressed woman, like a Swahili, wears a string, with a few beads attached, round her waist and under her clothes.

The women of other tribes, such as Masai, Kikuyu, Nandi and Turkana, are generally well dressed in tanned skins, although one breast is often left exposed. The skins worn in front and behind are separate; they overlap when at rest, but in walking show the leg. The men of these tribes live in complete nudity or wear a goat-skin hung round the neck, as with the Kavirondo. These skins are worn with the hair on, but the skins which the women wear are tanned and hairless. Elders sometimes have a long robe of hyrax skins, trimmed with a border of small beads. This is an emblem of rank, and also used to wrap round the body on a cold night.

The Bantu has in many places adopted clothing of the Zanzibar type, viz., for men, a loin-cloth, either of Maskat make or of patterned calico. Above this he may wear either a vest or the sleeveless jacket called *kisibao*, or the long Arab shirt called *khamis*, or a combination of two or more of these and a fez. On the coast he may wear also a coat of European manufacture.

The Baganda men have adopted much the same dress except that they wear cotton trousers or drawers, like the Abyssinians. Inland, where he is unable to afford these clothes, the Bantu contents himself with a loin-cloth of plain white or blue coarse calico. In places where he has been unable to obtain even this, he is generally met with well dressed in bark-cloth. Women usually wear long cotton robes of the Zanzibar type wrapped round the body and fastened under the armpit. On the coast, two of these, of similar pattern, are worn together, the second being thrown over the head, worn as a shawl or round the waist. The better-class coast women dress in more style, either in Arab dress or in trousers.

In the countries under review brass wire is largely used for ornamental purposes. Masai



By the courtesy of

KAVIRONDO DRESS.

[A. C. Hutton, C.M.S.]

The Kavirondo sometimes wear a goat-skin for warmth. This is hung from the neck and swung round to face the rain or wind. Curious patterns are burnt on these skins, so that at a distance they resemble those of leopards or tigers.

women and girls wear many coils round arms, legs and neck, and the former even wear heavy coils attached to the pierced and distended lobes of the ear (see illustration on page 846). Horseshoe-shaped ear ornaments are beaten out of brass wire and used by Masai old men. Further north, amongst the Turkana and Suk, iron wire is more in demand and used much in the same way. The warriors of these tribes frequently wear a collar of iron wire, as do the Masai occasionally (see

illustration on page 858). The wire is generally traded, but some people, as the Karamojo, are able to make their own of roughly smelted iron. Amongst the Turkana, Kavirondo, Karamojo, Acholi and Madi a number of holes are pierced round the rim of the ear, and in each of these a small brass ring is worn. The Kikuyu do the same, only the rings are strung with beads. Only married women wear these, and the multitude of bead bangles attached to the lobe, whilst young



By the courtesy of]

[The Hon. K. R. Dundas,

THE ENTRANCE TO A CAVE DWELLING ON
MOUNT ELGON.

girls wear short pieces of stick thrust through the holes.

Many tribes of East Africa, such as Masai, Kikuyu, and even the coast Swahili, pierce the lobe of the ear and stretch the hole till it becomes enormous (see illustration on page 853). Masai sometimes place in the extended lobe a piece of wood or ivory six inches long.

On the coast it is only the women who pierce and extend the ear-lobe. They place in them discs about the size of a crown

piece. These, called *majasi*, are made of gold as worn by the higher-class women. The higher-class Swahili women wear a gold stud, called *shahasi*, in a hole bored through the right nostril. Ivory is used largely by the Madi, Bari and Lugware*as bracelets and armlets for the men. The Suk pierce the lower lip and insert a brass rod or porcupine quill.

There is a curious belt worn by the Jaluo and Kisii. This is made of iron beads, about the size of hazel-nuts, strung on leather. Several rows are often worn; each row has the purchasing value of one heifer.

Many of the naked Nilotic peoples are fond of smearing the body over with pigment. The Masai



By the courtesy of]

[The Hon. K. R. Dundas,

CAVE DWELLERS, MOUNT ELGON.

The caves on Mount Elgon, an extinct volcano in British East Africa, served for ages as habitations for the natives, who have now for the most part descended into the villages at the foot of the mountain.

and Kikuyu pour fat, mixed with a red earth found in the country of the latter, over head and shoulders. Sometimes it is smeared all over the body. The Kavirondo and Acholi paint the body with a kind of red ochre. The former sometimes paint white stockings on their legs with a white clay and the Suk smear this over face and body.

BIRTH, CHILDHOOD AND YOUTH

THE African baby does not make its entry into the world under very favourable auspices. As often as not the mother is working in the fields, under a hot sun, up to the moment of its birth. It is often born in the open; indeed, with the Baganda it is thought necessary to take the mother out of doors for this event. The first sensation that the newly-born child feels is that of being washed in cold water. The Masai spit on a baby for luck; spitting by them denotes respect, friendliness, and is used as a charm against evil magic. The husband also kills an ox or sheep for the mother, according to his means and whether it is a boy or girl. The woman is almost always responsible for all the cultivation of the household; the mother cannot leave her baby in the house, so takes it with her to the fields. The coast native places the



By the courtesy of

A FISH-BASKET. KAVIRONDO TRIBE.

[A. C. Hollis, C.M.G.]

The Kavirondo drive fish down stream till they reach a trap formed by converging walls built in to the river, between which are placed fish-baskets.

child on her back and draws her upper cotton robe round herself and the baby. She then fastens or knots the ends of the robe over her chest. Flattened like a frog against its mother's back, with head turned to one side, the newly-born baby is often carried for hours under a tropical sun, whilst the mother tills and weeds the fields. Many inland people, especially those that live naked, have a kind of hold-all of skin, into which the baby is put and strapped on the back. Amongst the Lendu the baby is provided with a basket-work cone, which fits into the skin hold-all and forms a roof for the head, but this is exceptional. The Masai and Kikuyu generally stuff their babies into the back of their skin robes, which are then tied tightly over the chest. Some Kikuyu



[By permission of]

[Sir H. H. Johnston, O.C.M.G.]

A CURIOUS HEAD-DESS, KAVIRONDO TRIBE.

Kavirondo men, women and children go about, as a rule, stark naked, but the men frequently adorn their heads with circlets of ivory or with ostrich plumes. Some construct for important occasions hats of basket-work, which are plastered with clay and ornamented with feathers and other trophies, sometimes six feet in height.



By the courtesy of]

[A. C. Dolla, C.M.G.]

A MASAI GIRL.

women, however, are provided with the hold-all. (See illustration on page 855.)

Baganda women, whilst working, usually leave their babies at the side of the fields, lying on a piece of bark-cloth and with a little shelter of leaves erected over them.

Owing to exposure and want of care the mortality amongst infants is great, whilst some tribes actually practise infanticide. The Borana and Kerre, of the Omo river, kill the first-born as a matter of custom. With the latter it is strangled and thrown into the river to be eaten by crocodiles. The Basukuma leave children, born under certain supposedly-inauspicious circumstances, to die from exposure.

To the superstitious African the advent of twins, being a rare event, is considered either very good or bad luck, in any case it is thought advisable to propitiate the spirits. With many people the medicine-man is immediately sent for, and he sets to work to make suitable charms, to preserve father, mother, or infants from evil.

All children, even those of well-dressed peoples, are usually allowed to spend the first six or seven years of their lives naked, except for an amulet, wood or bead charm, fastened round arm, ankle or waist. It is thought that evil spirits have less power over a naked child, especially if it wears a charm.

Small children seldom seem to take much enjoyment in life, or frolic or play games. At a very early age they have to start such work as herding goats and carrying water. With a few tribes, however, it is different. The Masai little ones enjoy life immensely; they play at building huts, keeping house, making mud pies and other games. The coast children often make dolls out of pumpkins or bundles of rags, while children of other tribes practise shooting with miniature bows and arrows.

Amongst certain tribes some of the front teeth are extracted while the child is still young. They are levered out with an iron instrument and, as a rule, a special man is called in to do this. In Uganda parents often send their children away to be brought up by their relatives. Numbers are also presented to the different kings and chiefs.

On reaching puberty both boys and girls have, as a rule, to go through some sort of ceremony. These differ widely with the various tribes and are most of them too obscene to be described. It is at this age that tribal or tattoo marks are often made, generally by cicatrizing and rubbing pigment or other material into the scars. Dances are held and there is much eating and beer-drinking. Amongst the Swahili classes, of boys and girls separately, are held, in which they are instructed in matters pertaining to marriage, after the manner of the Unyago of the Yaos.

With the Kikuyu large dances are held and youths, about to undergo the ceremony, can be seen disporting themselves covered with white chalk or wearing necklets of plaited withies or bunches of ragged skin. After such ceremonies the girls are supposed to be marriageable and the youths to have entered into manhood. With the Masai these youths then become warriors, but are not allowed to marry until their term of service has expired.

COURTSHIP AND MARRIAGE

HAVING entered into the state of manhood, the young man, unless he is forbidden to marry so soon, as with the Masai, commences to look out for a wife. The young man generally arranges with the father for the purchase of his daughter, seldom has the latter any say in the matter. With the Latuka and Basoga, however, the young people elope together, the latter always at a funeral dance. The father or brother comes to claim a present subsequently. With the former, if the man has not sufficient to pay, the first child is given to the father. With the latter the husband hides and deputes a friend or brother to pay off the bride's brother when he calls.

It is often prohibited for the man to approach the father directly as to the purchase of his daughter; he must send a representative or approach him through another. With the Batoro the man's father arranges with the girl's father. The purchase is generally effected for two cows, but the marriage is not usually held till two years after the payment. With the



Up the courtyard of

A KIKUYU GIRL.

[A. C. Hollis, C.M.S.]

Baganda the young people arrange together, then the girl takes the man to her aunt, who takes him to her brother, who takes him to the father. The girl's brother, however, settles the price. The Baganda girl is allowed to journey off to look for a husband. She then wears a number of wire bracelets to show her intentions.

Kavirondo girls are betrothed at the age of six or seven years. From that time onwards the man makes presents to the father. If sufficient presents have accumulated by the time she is of marriageable age, viz., about forty hoes, twenty goats and one cow, he takes her. He then has first call over all the sisters of his wife, as they reach marriageable age. If his wife dies without child the father has to pay back the purchase-money.



By the courtesy of J.

A SUK DANCE.

[The Hon. A. B. J. J. J.]

The Suk generally dance in a ring, with certain special dancers in the centre. Whilst some men clap their hands and sing, others leap high into the air, keeping the body perfectly stiff and erect.

With most tribes exogamy is practised; a man is forbidden to marry inside his village or clan. Frequently he seeks a wife outside his tribe; for instance, the Rendile intermarry largely with the Samburr, but it is not necessary for them to do so.

The price of a marriageable girl varies enormously. With the Lendu as much as sixteen cows and one hundred goats are said to be paid. With the Manyema only thirty goats are paid, and in return for this the father is supposed to provide two male and two female servants for his daughter.

The man generally provides the necessary wedding feast. In Uganda he often has to provide two, one at his house and one at the bride's, for it is not till the evening that he is allowed to see her. The Bahima does not see his wife's face before marriage, as the women always go veiled. Another peculiarity about them is that they do not work in the fields, but the women of their subject race, the Bairu, go unveiled and till the ground.



By the courtesy of

Kikuyu women having to do the domestic work, do not, like the men, wear elaborate head-dresses, but shave their heads completely, except for a small tuft at the back. Many of their ornaments are associated with certain events in their lives, but the most valued are the circles of beads worn in the upper part of the ear. It is the ambition of women to wear thirty in each ear, but the usual number is fifteen



KIKIYU FASHIONS.

[A. C. Holts, C.M.G.]



By permission of Sir H. H. Johnston, B.E.M.

A KAVIRONDO WIZARD.

The Kavirondo has certain salves for wounds, but mainly attempts to cure illness by shaking a gourd full of pebbles over the patient.

in-law. In most tribes the mother-in-law is present at the birth and naming of a child. Amongst the Lendu the father-in-law may not visit his son-in-law and with the Batoro he must not even see him. The Unyoro son-in-law kneels down when he meets his mother-in-law.

In some tribes, such as Masai, Igoshi, Wembe, and to a lesser extent Kikuyu, free-love is practised before marriage, but after being married the woman is supposed to live continently. The Masai, on retiring from the ranks of the warriors, selects a woman and makes presents of cows, sheep, iron wire and honey-wine to her father. After she is married

The father usually receives the wedding present, or if he is dead, the girl's brother. In some tribes he has to give a certain proportion to his brothers, wife, or others. Sometimes he has to give back some of the cows received to his daughter. The Bahima father receives seven cows and has to give three back to his daughter. Sometimes the man has to pay a fee, such as a goat, to the chief or the girl's mother, as well as the present to the father. With the Basukuma the man has to work for his father-in-law for the first two years after marriage, and then he is permitted to return to his village with his wife. After the wedding there is generally a honeymoon, spent in retirement. With the Swahili there is a period of seven days, called Fungate, during which the couple do not leave their hut and are fed by relations. The Bakoki bride spends three months in retirement, and her relations are not allowed to see her until this is over. The Baganda wife is supposed to bemoan her fate at becoming the slave of man during this period. After it is over the wife must set to work to hoe the fields and cultivate, as she is solely responsible for providing all food, water and firewood, as well as for the cooking. In most tribes, as Kikuyu, Wakamba, Basoga, etc., the men help the women in the fields, whilst with the Lendu only the men work. With the Nandi the man proceeds with his parents to the girl's house and, after stopping a few days, returns with her. A dance is held for three days; then the couple move into a new house built on purpose for them.

If the Bakonjo man finds his wife unsuitable after marriage he returns her to the father, in which case either the price is returned or a sister given instead. There are numerous observances between father-in-law, or mother-in-law, and son-



Photo by

[C. W. Hutterly.]

A SPIRIT HUT.

In many parts of Uganda the worship of spirits is still carried on by offerings of food and drink placed in little huts

the woman may not return to her father's kraal without her husband. If a wife runs away to another man, the latter usually compensates the husband. If she runs back to her father, the husband usually goes to fetch her, taking a small present with him. The relations hear the case on both sides and almost invariably the woman is made to return. If she runs away a second time, the father is supposed to pay back the purchase-money. He does not generally do this with a good grace and often tries to marry off his daughter again first, so as to get the necessary amount. It is from misunderstandings arising out of this that half or more of the small wars held in unadministered areas arise.

In some tribes not only the original cows and goats are claimed back, but also their increase. With most, however, the increase is generally set against the work done by the wife, and so only the original price is paid back. Any children resulting from the marriage almost invariably go to the husband, when the pair are separated, whatever the cause of separation. Any too young to leave the mother are, as a rule, kept by her until they are considered old enough to be returned.

RELIGION AND SUPERSTITION

THE Swahili and the Baganda are almost entirely Moslem or Christian. Apart from these, and converts in other tribes, it might be said that the people have no defined religion.

In many tribes there is a belief in God, or some omnipotent being or spirit, such as the Masai Engai—meaning god, sky, or rain—in whom all believe, but with whom they concern themselves little. More defined, but still vague and nebulous, is their belief in the spirits of ancestors. These spirits may be benevolent or harmful; in any case it is policy to appease them. Any untoward event is generally attributed to the malign influence of spirits.

The belief is, amongst many, that only the spirits of great men are liable to return, whilst with others the spirit of anyone may come back to do harm or good. The difference in the mode of disposing of the body of a chief and of a subject is probably due to the first belief. We will see, when we come to the next section, that those people who eat, throw away or discard the bodies of the ordinary man, are careful to bury the chief. Possibly the idea is either to preserve or to appease the wrath of the spirit of the latter. To return to the Supreme Being, the Masai women occasionally pray to Engai for rain, but this is the only known instance of these people entering into any direct communication with him. They are supposed to hold the belief that there were originally four gods, one of which was the ancestor of the tribe, or a part of it. Of these four, Engai alone



By the courtesy of

(The Hon. K. R. Dundas.

A SUK HEAD-DRESS.

The Turkana and Suk men train their head-dress into a kind of bag with the opening at the back, in which are kept such treasures as fire-drills, beads and snuff.

remains, so the other three must have died. Under stress of great calamity, war, pestilence, or famine, sacrifices are occasionally made to God, as amongst the Kikuyu. On such occasions certain Kikuyu priests ascend a holy hill or enter a sacred grove and sacrifice a sheep at the appointed spot or altar, called *Kehalu*. A goat is not acceptable. The meat is cooked and eaten by the priests, whilst branches are dipped into the fat, which is then smeared on the trees around. (The native is generally very economical over his sacrifices and does not usually leave Engai any of the meat; but the Hebrews appear to have been the same.) The sheep is killed by suffocation.

These sacred groves (*Kahinga*) occur plentifully in the Kikuyu country, where they are conspicuous amongst the treeless, cultivated hills. No man may cut down any of the trees of a grove;



Photo by]

SUK WARRIORS.

[Sir H. H. Johnston, G.C.M.G.

The outside of the Suk head-dress is generally plastered with white clay, whilst ostrich leathers are stuck into the top and a piece of curved iron into the bottom. Notice the custom of piercing the lower lips with a piece of iron or a quill.

if this was done, it is supposed that great sickness or misfortune would follow. Sometimes, where there is no grove, a large tree is set aside as a sacred spot.

Offerings to spirits are made by the great majority of tribes. The Swahili believe that Jinns or spirits inhabit big or remarkable trees, such as a sycamore or baobab, and offerings are sometimes made at their foot. The offering to the spirits of the dead shows itself with these people in the *Sadaka*, or offering of alms at the grave of the departed. In a time of trouble the Swahili will prepare food and visit the grave of father or mother, afterwards distributing the food to the poor. Perhaps the *Ziyara*, or Arab pilgrimage, to a grave originated in some such heathen custom.

The Baganda think that the spirits of dead kings enter the beadwork frames which are kept in the tombs of the dead (see illustration on page xxii). Succeeding kings pay periodical visits to



[Photo by]

[Sir H. H. Johnston, G.C.M.G.]

AN ANDOROBO MAN.

The Andorobo, who are closely related to the Nandi tribe, and whose language is practically only a dialect of Nandi, are a mixture of many negro races. They dress their hair like the pastoral Masai, to whom they have more or less attached themselves, and wear in the lobe of the ear an extraordinary wooden cylinder.

the tombs of their predecessors, and in olden times, sacrifices of many hundreds of human beings used to be made at each visit, to appease the spirits. The bones of the victims can still be seen lying round. Spirit worship is, at the present day, more prevalent in Unyoro than Uganda, as these people are not yet so highly Christianized. Amongst the Bahima there is the belief that spirits occasionally return and shake people violently, and the local medicine-men have a special kind of snuff or preparation which they apply to the nostrils of one thus shaken up. With the Swahili there is a similar belief.

Many tribes build little miniature huts for the spirits, and food and offerings are placed in these (see illustration on page 856). The Banyoro build these near dwellings. The Lugware place them near drinking-places, and it would appear that any worthless article, such as a broken calabash or cooking-pot, is acceptable to their spirits. The Masai have certain places, called *Engorale*, which are the abode of spirits.

All who pass place stones on the spot and large cairns have been formed in this way.

The Kavirondo plant stones in the earth near their houses. Goats are sacrificed to the spirits of their ancestors, the flesh is eaten and the blood poured over these stones. The African's religion is hardly distinguishable from his superstitions, and spirits are often confused with the various devils he believes in. The Baganda have perhaps the biggest assortment of demons, and many of these have huts or temples built for them, inhabited by priests of the cult. Formerly many hundreds of human victims used to be offered to Mayanja and Kitinda, the spirits of the leopard and crocodile. The knees and elbows of the victims to Kitinda used to be broken, and then they were either thrown into the water or left on the bank for the crocodiles.

An African native sees little distinction between charms and medicines. The Swahili believe in talismans, worn round neck or arm, as a cure for all ills. Also charms are worn for every conceivable purpose. The Lugware tie a small charm of wood to a bow to make it shoot straight. The



By the courtesy of

MASAI WARRIORS.

[A. C. Hollis, C.M.S.]

A Masai warrior is armed with a spear, a shield, bow and arrows, a club and a sword. The spears are of different designs, and by looking at the lower part the age and sub-district of the owner can be discovered.



By the courtesy of

FASHIONS, KISUMU.

[A. C. Hollis, C.M.A.]

The Kavirondo are keen traders, and take a great deal of produce to the market at Kisumu (seen above). On the left is a Kavirondo woman wearing the thin narrow girdle with a tassel behind, indicative of her married state. Matrons have a short leather apron suspended from the girdle in front.

Madi wear a bit of wood round the neck to bring success in love. Medicines, charms and shrines are often placed at the crossing of paths.

The African understands a man being killed in battle, but does not recognize that it is possible to die of sickness or old age. If he sees no visible wound, he assumes that the man has been killed by witchcraft. It is then necessary to find the wizard or witch. Either an enemy is suspected or the witch-doctor is called in to locate the murderer. Even fairly civilized natives, like the Swahili, firmly believe that a person can be killed by having a horn put in his path or a spell cast over him. They also believe that witches are in the habit of eating the dead, and it is chiefly for this reason that they cause death.

Kikuyu medicine-men can eject an evil spirit from anyone by blowing a horn down his throat. A goat is sacrificed on the threshold, and the Bugu is cast. If one good stone comes forth the patient will get healed. This Bugu is largely used by the Swahili and Wanyika, who call it *Mburuga*, *Ramli*, or *Bao*. It consists of a gourd containing a number of small stones, shells and fancy objects. By its means they affect to foretell the future, or prescribe medicine. Some stones are thrown out and the medicine-man pretends to study the way in which they have fallen. Other methods of divination by the coast doctors are: throwing down a little bundle of sticks, looking into sand, or mixing snuff and ashes and smelling it. The Wanyika and Swahili are supposed to be able to put a spell over a garden or well which makes the produce or water innocuous to themselves but deadly to strangers. Similarly the Masai believe that snakes guard their water-holes.



From stereo copyright

[By Underwood & Underwood]

A CEREMONIAL DANCE, TAVETA DISTRICT.

In the Taveta district, which lies near Mount Kilimanjaro, the young girls of the tribe are, according to a wide-spread custom, secluded for a considerable period before attaining womanhood. During this time they are taught by the adult women various kinds of work and dancing.

DEATH AND BURIAL

On death it is generally customary to wash the corpse. This is done by the wives or women of the household of the deceased. The Swahili place the body on a bedstead in the centre of the hut and dig a hole in the floor beneath it, into which the water used for washing falls. After being washed, the corpse is wrapped in a shroud of white *bajuta*, or glazed calico, and taken to the grave on a bier, where it is buried with Muhammadan rites. In Uganda, on the death of the Kabaka, the Katikiro, or prime minister, came, and the princes were drawn up before him. He then asked the keeper of the princes which was most suitable to succeed, and the latter touched one. That one then became Kabaka, and was given a roll of bark-cloth with which to wrap up the dead king. (At the present moment the selection of a new king lies with the Lukiko, or native council.)

An ordinary subject would be simply buried, but the body of a king would be taken to the site for the tomb and put on a raised platform. The under jaw was then cut off and put in a wooden dish. A big hut or tomb was then built round the body and the door shut for ever. Human sacrifices of several hundred victims used then to be made before the door and their bodies left to the vultures. The under jaw, ornamented with cowrie-shells, was placed in a hut built near by. The whole was surrounded by an enclosure, and huts for the guardians and the wives of the dead king were built in this, it being their duty to watch over the tomb till they died, when others replaced them.

Mutesa, the last king but one, gave the order that no human sacrifices were to be made at his death, and since then none have been made. A number of women still keep watch over the tombs of Mutesa and other tombs. (See illustration on page 871.)

The Banyoro have a horror of dying at night, as it is believed that the spirits are able to seize them at that time. Owing to this, it is stated, very sick people are sometimes buried alive in the daytime for fear of them dying at night. The body is swathed in bark-cloth or, if very poor, in grass, and buried near the hut. A chief is sewn up in the skin of a freshly-killed cow. The legs are drawn up close to the body, the palms of the hands are placed together and under the head. The



By the courtesy of

A MASAI KRAAL.

[J. C. Holtz, C.M.S.]

The Masai warriors live in kraals, with the unmarried girls apart from the kraals of the married people. They may not eat meat in their kraals, but have special places in the woods where they alay their cattle.

body is laid, on its left side, in the grave, bark-cloth is thrown in and the grave filled up. The Mukama, or king, used to be swathed in the same way and placed in a large grave with nine living men. The grave was not filled in, but a skin was pegged tightly over the mouth and a hut or tomb erected over it. In this hut the king's headman and servants lived to watch over the grave.

The Masai, Suk and Turkana wail over their dead and then take the body out into the bush,



By the courtesy of

A MASAI, SHOWING PIGTAIL.

[A. C. Holtz, C.M.G.]

As a rule those tribes which wear no clothes pay great attention to their head-dress. A Masai smears his thickly with grease and red earth, and carries a goat-skin cap to protect it against the rain.

With the Kikuyu the ordinary people are laid out in the bush, as with the Masai, but chiefs are buried in their huts. The hut is then pulled down on the top of the grave. Big chiefs, and even their wives, are occasionally buried in the sacred groves.

A big dance and beer-drink is generally held after a burial or at the end of the mourning. With the Madi there is often sham fighting, everyone gets very excited, and it is not uncommon for men to be killed or badly wounded at these funerals. The Kavirondo bury a chief in a sitting posture

lay it on the right side facing west, so that it can see the new moon, and leave it there. Needless to say, vultures and hyenas soon demolish the corpse. Chiefs of these people, however, are buried in graves. The Nandi and Lumbwa also bury chiefs and leave the bodies of ordinary folk in the bush. The Kamasia bury chiefs in the cattle kraal and plant bushes over the grave. Ordinary people are taken out into the bush and laid under a skin.

The Bahima wash the corpse and leave it till rigid. Then the joints of legs, arms and neck are broken and folded against the body, which is wrapped in a mat and buried in the manure heap of the cattle kraal. After death the dead man's name is never mentioned. If it was also a word for anything, it goes completely out of the language and another word has to be coined to take its place. Much the same practice is observed with the Masai, who never invoke a dead man's name.



A SWAZIE WITCH-DOCTOR.

The Swazies, like many other African races, believe that illness and death are due to magical practices. Consequently, they frequently seek to detect those who employ magic for evil purposes. This is done through witch doctors, men skilled in divination by various methods. A witch doctor is here shown "smelling out" a sorcerer by consulting in a dance with the ancestral spirits.

in his hut, with head just above the ground. The wives have to remain in the hut until the flesh rots off the head; it is then buried. The Baziba have cemeteries far from their villages, and the body is wrapped in matting and buried there. Chiefs are buried like the Kavirondo, with head above the ground and in sitting posture. A guard is placed to watch the head. After two months it is shoved underground and a new chief is elected.

The Manyema warn the nearest village when death is imminent. On decease a signal is given and a party of friends and relations from the village arrive and carry off the body. They take it



From stereo copyright

CEREMONIAL DRESS.

[Opp. Underwood & Underwood.]

The Wa-Taveta, a tribe of Bantu stock, have copied the Masai to some extent in their weapons and ornaments. Their most coveted decorations are ostrich plumes and skins of the Colobus monkey.

home and there cook and eat it. The near relations, such as father and mother, do not eat the flesh or attend the burial.

The Baziba son wears a string round his neck to which are attached two bits of wood, representing father and mother; as each dies the corresponding piece of wood is thrown away.

The widows of the deceased generally go to the eldest son or the brother, varying with different tribes. As a rule they cannot marry again until a certain period of mourning is over, and then not without consent of their guardian.

With the Swahili the widow has to go into retirement for three months, called *Kuketi na Eda*. She may not go out during this time, but may be visited by relations. She carries a long stick in her hand and wears sandals.

MISCELLANEOUS

THE old kings of Uganda were the only really powerful chiefs before the white man's occupation. The Kabaka or king of Uganda has to go to a hill called Budo and there take his seat on the sacred



Phot. by

[See H. H. Johnston, U.C.M.G.]

A SABEI MAN, NORTH ELGON.

The Sabei men, who are of Nandi stock, twist their hair into little bunches, which they load with fat and clay. They also hang to their locks of hair and to their earlobes neatly-cut sections of large land shells.

a man and fifty for a woman. The death sentence is generally carried out by spearing, except in the case of wizards, who are often beaten to death.

With the Nandi cattle-stealing is punishable by death; with the Kamasia by a heavy fine, or death if the thief is unable to pay; with the Masai a fine of three times the value of the thing

mound surrounded by a reed fence. This corresponds to the ceremony of coronation. As the present king is a minor he has not yet done this, and there are three regents acting for him. When proceeding on an official tour it is customary for the king and the royal family to be carried on men's shoulders, and there is a certain clan whose privilege it is thus to carry them. With the Masai the emblem of chieftainship is an iron club which is handed down to successive Laibons or chiefs. The chief is also the principal medicine-man of the tribe, and is supposed to be gifted with prophecy and also able to send his spirit anywhere he may wish at night. The warriors elect chiefs for themselves from amongst their number, but the office of chief of the tribe and of sections of it is hereditary.

As a rule, murder, theft, adultery and witchcraft are the only offences punishable.

The murder of a man of another tribe is not usually looked on as an offence, and often no notice is taken of the murder of a wife. Among the Banyoro and Bahima murder is punishable with death, with the Masai by a fine of variable rate, with the Basukuma a hundred goats are paid for a



By the courts, p. 17.

[A. C. Hollis, C.M.G.]

A DOROBO SPITTING AS A SIGN OF DEVOTION.

A Dorobo before saying his morning prayer spits towards the rising sun. Whilst engaged in prayer he lays aside his sword. The Dorobos are supposed to have great influence over the rain, and to prevent it falling whistle and shake their swords at the sky.



By the courtesy of]

[A. C. Hallis, C.M.G.]

A VEILING CUSTOM, LAMU

Under the curious sort of tent which is being carried by two slave women, three ladies of gentle birth are being escorted from one part of the town to another. This is a form of veiling women which is practised at Lamu.

stolen. In the old days in Uganda thieving was not punished unless it was a chief's property that was stolen. With the Lendu it is left to a man to find out and punish a thief if he can himself. The Baziba return the equivalent of the theft to the owner; the Basukuma fine all a thief's property, and the Karamojo punish theft by death.

Amongst the Bahima the thief is fined double the value of the thing stolen. This was the old Roman law, which held also in the North of Africa. This, and the fact that the Bahima, alone amongst Central African women, are veiled, has given rise to the supposition that these people have fairly recently emigrated from the north.

Adultery is generally punishable with a fine to the wronged husband. Sometimes this amounts to the original price of the wife, and sometimes it is only a goat. With the Masai and Nandi it is not looked on as a serious offence, but is occasionally met with a fine. Some tribes, however, punish this offence severely and, if it is an unmarried girl, by death. The Manyema, both husband and wife, make war on the man or woman with whom their partners have committed adultery. If one is killed in so doing the relations must take up the feud.

Witchcraft is almost always punished by death, but it is first necessary to find out the witch or wizard. For this purpose, when anyone dies unaccountably, a medicine-man is called in and it is his duty to discover the culprit. Having, by his craft, shown whom he imagines it to be, the suspect has often to undergo trial by ordeal. In some cases poison is given, viz., Kavirondo. If the suspect dies or does not bring up the poison he is guilty. The Basoga have an ordeal in which clay and grass are mixed up in a pot. A lump is then taken out and thrown or slapped on the

suspect. If it sticks he is guilty, but if it falls to the ground he is innocent. The Swahili have a test in which the suspect has his mouth filled with dry rice. If he is able to swallow it, he is innocent, but if he is unable to, his mouth being dry through fear, he is guilty. There are many other ordeals, by boiling water, red-hot irons, etc.

Amongst most tribes the head, especially with men, is completely shaved at intervals, and sometimes, on certain occasions, both men and women are shaved all over. The Karamojo, Baziba and many others pull out the hair of the beard as it grows, and it is perhaps for this reason that Africans can seldom grow a beard of more than an inch or two. The Basukuma pull out also the eyelashes and eyebrows, whilst the Bakonjo pull out the eyelashes and shave the eyebrows.

From the earliest times hair-cutting has been connected with various ceremonies; we read in the Bible of vows being made not to cut the hair until certain events come to pass. Such vows are made to this day on the coast, and there is one historic case in which a certain Sultan's son made a vow that he would not cut his hair until he broke into the city of Pate. After a long period of war, his troops broke in and he had his head shaved in front of the principal mosque.

The Swahili men usually shave the head and wear small skull-caps. The women only shave the head under certain circumstances, for sickness, or as a sign of mourning. Usually they plait the hair in ridges close to the head and dress it with coco-nut oil. The Masai youths are shaved all over, just before they become warriors. From that time forward, till they become old men, the hair is allowed to grow. They, and the Kamasia and Dorobo (Ogiek) usually grow the hair in pig-tails (see illustration on page 864); the Kikuyu sometimes copy this style. The hair is generally treated with red earth and grease, and a tightly-fitting cap, made of a goat's stomach, is sometimes worn to protect this from the rain. Masai and Kikuyu women shave the head, and at any rate always keep the hair just over the forehead shaved, as they carry burdens by a strap passing round the



Opp the courtyard of

AN IVORY HORN, SIU.

[A. C. Hollis, C.M.G.]

This beautiful carved ivory horn came from the town of Siu in the Lamu archipelago. Lamu is the head quarters of Arab civilization on the coast and belongs to the Sultan of Zanzibar.



By the courtesy of]

A KAVIRONDO FUNERAL.

[P. Holmes Baire, F.R.G.S.]

When a Kavirondo woman dies she is buried in the verandah of her house, and it is believed that her spirit goes up to the sky.

a bit of curved iron wire into the bottom. The Rendile matrons wear the hair plaited with mud into a kind of comb or crest like the top of a fireman's helmet. The girls wear the hair in ringlets.

The Wakamba and Taiita have their front teeth sharpened to a fine point. When their mouths are open they resemble a crocodile or tiger-fish. The pygmies have the upper incisors and canines sharpened. This is done by inserting a block of wood into the mouth and against the teeth and chopping with a miniature axe.



By the courtesy of]

A NATIVE DANCE, MOMBASA.

[A. C. Hollis, C.M.S.]

Mombasa, the principal seaport of British East Africa, is inhabited chiefly by Swahili and still belongs nominally to the Sultan of Zanzibar. Its antiquity may be judged by the fact that it is mentioned in "Paradise Lost."

brow. Turkana women do not, as a rule, cut the hair.

The Turkana and Suk men entwine their own hair with that of their ancestors and plaster it with mud. At death the father's hair is cut off and his son inherits it. The result is seen in their wonderful chignons (see illustrations on pages 857 and 858), all of which are composed of the man's own hair entwined with that of his ancestors. This chignon forms a sort of bag with a pocket behind. In this are placed tobacco or anything small it is required to carry. The outside is often plastered with white clay, whilst ostrich feathers are stuck into the top and

The Wapari and Wachaga pull out one tooth from the centre of the lower jaw. The Nandi, Masai and Kavirondo remove the two middle teeth of the lower jaw, whilst the Banyoro and Batoro remove six. These teeth are extracted from both boys and girls when young.

Various kinds of food are forbidden to different tribes. The Masai is not supposed to eat game meat, but he eats buffalo and eland, as he considers these animals as wild cattle. The Kikuyu are forbidden to touch any meat whatsoever except that of their domestic animals. Nandi women may not eat fowls,



[Photo by]

[C. W. Hatterrey.]

FRAMES IN WHICH SPIRITS LIVE

These frames, which are extremely beautiful, are supposed to contain spirits of the dead. The Batanda believe that the moment the king dies his spirit enters into a frame which is kept in a secret place in his tomb and carefully watched over. His old wives live in the tomb, and believe that so long as the frame is in existence their husband is still with them in spirit.



[Photo by]

[W. Ludbury.]

ORNAMENTS, ZANZIBAR.

The objects shown are native bead-work, an ornamented axe, sandals, ivory bracelets, an ebony comb, a snuff-box, smaller combs made from rushes, nose-rings, a bead necklet, and a bracelet of twisted wire.

and men and women may not eat eggs. Manyema women and Banyoro men and women may not eat fowls and eggs; the former tribe may not eat mutton and the latter fish. Basoga women are only forbidden fowls after marriage. Bahima men and women are forbidden to eat eggs, fish, goat, fowls, and nearly everything except beef and milk. There is a small clan of Rendile who may not eat camel or goat. The Wakamba eat all kinds of flesh, and it is said sometimes even hyena.

Africans are, in their way, fairly musical, but their music is more of rhythm than of harmony. The chief instrument in practically every tribe is the drum; with the Masai it is the only instrument. It is made of a hollowed log, with a skin stretched over the end. The skin is generally that of a goat, but is sometimes that of a monitor or big lizard. The drum occurs in all sizes and figures largely in every ceremony; it is sounded for peace, for war, to produce rain, as an alarm, and as a telegraph. Dances are held in honour of almost every event, and at these the drum and beer-drinking are the chief features. The Sese islanders and the Manyema signal to each other by drum-beats.

The drum is used by the Swahili, in conjunction with sacrifices, to exorcize demons. When a person is supposed to be possessed of an evil spirit (*pagawa na Sheitani*) the medicine-men direct that a drumming shall be held and the sacrifice of certain animals made. At the expiration of the drumming, which may last for many days without a pause, the evil spirit departs.

The Banyoro have a peculiar instrument, which consists of two poles, to which bars of wood

of different lengths are fixed; these are struck with a stick of wood. They also play on a reed flute with four holes, an instrument which does not seem to be used by other tribes. The *zete*, the prototype of the banjo, is very common all over Africa.

The Pigny and the Bavuma are unable to make fire with sticks. The Kikuyu, Dorobo and many other tribes always carry fire-sticks amongst their arrows in the quiver. The hunters amongst these tribes do not, however, depend on this tedious process for making fire. They carry about with them a torch made of juniper chips. This smoulders gently and can be blown up into a flame when necessary.

The best military organization is found amongst the Masai, each male of which has to serve a period of from seven to ten years as a warrior, during which time he may not marry. He is armed with one spear and also generally a sword (see illustration on page 860). Some of the Kikuyu adopt the same kind of spear and sword, which is shaped much like the old Roman sword, but the warriors are not highly organized like the Masai and they are permitted to marry. The Nandi, Karamojo and Lumbwa (Kipsikisi) use spears like the Masai, and the shields of all these people are much the same, a broad shield made of ox or buffalo hide and quartered or designed in patterns in red, white and black. The Kikuyu use a narrower shield, and often bows and arrows. With the Masai only the old men and boys use bows.

The Suk and Turkana wear a circular knife or piece of sharpened iron round the wrist, with which they give a treacherous blow. These people always cover over their spear-heads when not in use with neat little feather covers, laced up with a thong.



[Photo by]

[N. M. Latta.]

A MUHAMMADAN PROCESSION, ZANZIBAR.

The Sultan, or Seyyid, of Zanzibar, in front of whose palace this procession is taking place, is a follower of Muhammadanism, the dominant religion of the island. Zanzibar is now a British Protectorate.

CHAPTER XXXIV

SOUTH AFRICA. By LOUDON M. DOUGLAS, F.R.S.E.

THE march of civilization has been very rapid in the southern part of the African continent, and at the present day it is rapidly moulding the native races into newer and better types. It cannot be said, however, that the numbers are decreasing before the advance of the white man, as everything goes to show that, under the better conditions which civilization provides, the native races seem to grow and multiply.



Photo 6p]

THE GAME OF "BAO."

[See H. H. Johnston, G.E.M.G.]

The natives of Nyasaland are very fond of such games and similar amusements, and the children especially have many diversions of this sort. "Bao," a draught-board of Eastern Africa, is found all over Negro Africa except in the Congo forests.

In the old days war was the principal occupation of the natives of South Africa, and, as a consequence, whole tribes were frequently wiped out to gratify the mere lust for slaughter.

There seems little doubt that the different races, which have so many variations in South African countries, originated in Central Africa, and came from that equatorial people generally described as the Bantu race, and which, in South Africa, have been generally described as Kaffirs. But the various races have been modified by admixture with these old primitive hunters, now known to us as the Bushmen, and the legends with regard to them are many. At the present day these diminutive people, averaging below five feet in height, are in the process either of dying out, or of being absorbed by the other native races. They were the first to spread over South Africa, and over a long period of years occupied the hunting-grounds in the rich wooded plains; but when the stronger races arrived, the Bushmen were pushed back, or gradually exterminated, until at the present day only scattered remnants remain, such as may be found in the great Kalahari Desert, or in such



Photo by]

ZULU WOMEN AT THEIR TOILET.

The illustration shows one Zulu woman assisting her neighbour to braid her hair. Note the great variety of ornaments, and especially the armbands, armlets and anklets. The eicatization which appears on the arm is a common method of ornamentation amongst African natives, and is usually carried out in youth.

[See H. H. Johnston, U.C. M. U.]

places as are remote from civilization, where they may drink their mead and smoke their *dacha* from the weird pipes which they manufacture, or gather water in the ostrich shells which, even at this day, form drinking-cups amongst them. The traveller in South Africa cannot but be interested in the cave pictures and the rock inscriptions which are to be seen in many places, and which are evidence that the primitive Bushmen race had artistic aspirations.

Following up the scattering of the Bushmen, the tribes with which we are familiar at the present day took possession and spread all over the country.

One classification of the different races is given by Stow, who states that these races came upon the South African scene in the following order :



[By the courtesy of]

A BAROTSE SALUTATION.

[P. M. Clarke, F.R.G.S.]

The Barotse are very formal in their salutations, kneeling and kissing the hands. They sometimes rock their bodies from side to side, smacking themselves, and shouting words of praise and welcome.

- I. The Hottentot tribes, a nomadic pastoral race, armed with bows and arrows, originally without poison, and sometimes shields and miserably small javelins.
- II. The agricultural and pastoral Bachoana (Bechuana) and Basutu tribes from the north, also armed with bows and arrows, small shields, assagais, clubs and battleaxes.
- III. The pastoral and more warlike Coast Kaffirs, the Amaxosa, and other frontier tribes, armed with javelins or assagais, and immense shields cut from an entire ox-hide.
- IV. The Abatembu and Amampondo tribes, with assagais, clubs and oval shields.
- V. The Amazulu, Matabili (Matabele) and Natal tribes, with large oval shields, and short broad-bladed stabbing assagais, with which they charged at close quarters.
- VI. The tribes of Basutuland, with assagais, battleaxes and deeply indented shields.
- VII. The men of the Dutch settlement.
- VIII. The English occupation.

In Cape Colony the natives are more or less of a nondescript character, and while they live in kraals in certain parts of the Colony, it cannot be said that they maintain their ancient traditions; and it is quite likely that in a very few years' time the black races all over the southern states of South Africa will be so moulded by the white man's customs as to become a new race.

In Basutoland the transition is much slower, and this is possibly due to the fact that the Basutus, whose country is to the east of the Orange River Colony, are a tall, warlike race of superior intelligence, and possessing many virtues. Like all the African races, however, they look upon war as being the principal object of existence, but they are not particularly addicted to the taking of human life. The high sense of honour which they seem to possess may be gathered from one of their proverbs, which says: "The person of an ambassador is sacred, whatever may be his message."

The women of the Basutus do most of the tilling of the soil, and they brew the beer which is the common intoxicating liquor found all over South Africa, but which may vary in sourness according to locality. It certainly is a drink for which a taste has to be acquired. Witchcraft prevails throughout the tribe, and the witch-doctor still has a powerful hold over the imaginations of the people, special ceremonies being associated with birth, marriage, or death, in which the witch-doctors play the principal part, as they do still in rain-making, exorcizing storms, and driving away the plague. Their principal function, however, is what may be described as the initiating of the boys and girls, who, between the ages of fourteen and sixteen, are set apart in remote places, and are drilled in a kind of discipline which is meant to give them self-control, and enable them to defend themselves. The observance of ancient customs, which is included at this time, has a very pernicious effect on the lives of the men and women. The more harmless of these customs involve dancing, more especially at night, and drinking.

Marriage is merely a contract between the two families concerned, and the status of the woman is regulated very much by the number of cattle she is supposed to be worth.

It is stated by C. W. McIntosh that the giving of the cattle by the bridegroom serves a threefold purpose: first of all, all rights to the children of the marriage are thus transferred from the bride's family to the bridegroom's; secondly, provision is thus made for the children in case of divorce or desertion, and,



By the courtesy of

[P. M. Clarke, F.R.G.S.]

A BAROTSE DANCER.

The Barotse are very fond of dancing, especially to the music of the *serimba*, a row of calabashes with a tongue of wood fixed in each.



By the courtesy of

[P. M. Clarke, F.R.G.S.]

A BAROTSE DANCER.

The various masks which the Barotse wear when dancing have not any religious significance, but are intended to conceal the features more than anything else.

thirdly, the cattle given are a pledge that the bridegroom's family will not profit by the alliance, to the injury of that of the bride.

Zululand is now a comparatively small territory in the north of Natal, and it contains all that is left of the powerful Zulu tribes, which at one time ruled South Africa. The Zulus covered a large portion of the country, and comprised Zulus proper, the Xosas, Galekas, Gaikas, Tembos, and the other branches of the Kaffir race, being identical in speech, and having the same religious beliefs and social customs. The Zulus owed their greatness to Chaka, the great Zulu chief, who bound all the various sections of the Zulu race together to fight against the aggression of the white man. Chaka was succeeded by Dangaan, whose blood-thirsty reign was terminated in Natal by force of



Photoby]

YAO DANCERS, SOUTH NYASALAND.

[Sir H. H. Johnston, G.C.M.G.]

The Yao tribe occupy the flat tableland between Lake Nyasa and the East Coast of Africa, and they have many branches. At the present day they are being moulded into a civilized nation, but the old customs remain.

arms; but his greatest captain, Umsilikatze, survived, and, driven from the Transvaal, he took his legions further north over the Limpopo into Matabeleland, where he ruled the country now known as Rhodesia, and was succeeded by Lobengula, the last of the great Zulu chiefs, who was overthrown in 1893. The military power of the Zulus from that day has practically disappeared, but their social customs remain, and the various branches of the race extend away beyond the Zambesi to Lake Tanganyika, where the warlike Angoni are to be met with (see illustration on page 887), who are among the most remote of the representatives of the Zulu nation.

Where the Zulus are allowed to carry on their traditions, they live in kraals under chiefs, appointed by themselves. The chief has the power to allot the land, which does not necessarily descend from one generation to another. The family life is only a variation of the general rule which obtains throughout the savage races in Africa. Polygamy is only held in check by the poverty of the bridegroom, who may buy as many wives as he pleases; but as the Zulus of the



Photo by]

[The Trappist Mission, Marion Hill.

BASUTO WARRIORS IN WAR DRESS.

The Basutos form one of the most interesting of native races in South Africa, and the men have always been distinguished as great warriors, which was considered the only occupation that a man could follow. At the present day the warlike spirit is being modified under civilized administration.



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[The British South Africa Company.

AN ANGONI GIRL.

The Angoni women have to bring the water from the spring, and stores to the hut, and provide the other domestic requirements. They cook the food for the men, who eat apart, and brew the beer, as well as perform much of the agricultural work.

pitabile, but, as we have seen, was noted as being the home of the Bushmen, who instinctively seem to be able to find water for the traveller in what appears to be a mere sandy waste. Livingstone found that the Bechuamas named their tribes after certain animals, which he attributed to animal-worship. He says: "The term *Bakalla* means—they of the monkey; *Bakwena*—they of the alligator; *Ballapi*—they of the fish; each tribe having a superstitious dread of the animal after which it is called. They also use the word '*bina*,' to dance, in reference to the custom of thus naming themselves, so that when you wish to ascertain what tribe they belong to, you say: 'What do you dance?' It would seem as if that had been a part of the worship of old. A tribe never eats the animal which is its namesake, using the term '*ila*,' hate, or dread, in reference

present day are poor, the mere necessity of the case has driven a great portion of them to having one wife only. An orderly system of justice prevails, fines being now imposed where at one time death would have been awarded. Superstition forms a large part of their religious belief, and charms and portents are believed in by all, and the incantations of the medicine-man form part of the social life. The power of this individual, however, is not nearly so great as it was, owing to the contact with the white races. The God of the Zulus is called "Morimo," to whom they are in the habit of praying, and who is some kind of indefinite being who might be the spirit of an ancestor, or may have taken possession of an animal. In the native state the children are allowed to grow up without any particular care until, at the ages of from fourteen to sixteen, they are taken to separate camps, and have to participate in certain ceremonies, some of which are of a brutal and degrading character, but which are considered essential before they can be recognized as men and women.

One of the largest tracts of territory waiting to be developed in South Africa is Bechuanaland, where the population is considerably less than in other states of the continent. This is due very largely to the fact that much of the territory is dry sand. The Kalahari Desert extends over a large portion of Bechuanaland, and it will be remembered that we first learned its physical features from the travels of Dr. Livingstone between 1849 and 1856.

Then, as now, the Kalahari was inhospitable,

to killing it. We find traces of many ancient tribes in the country in individual members of those now extinct, as the *Batdu*—they of the lion; the *Banóga*—they of the serpent, though no such tribes now exist."

The Bechuanas love to dance in the full moon, and as they are great cultivators of the soil, they celebrate successful harvests in this particular way. A number of men form a circle, and to the sound of the tom-tom, with its monotonous notes, jump round about, throwing sugar-canes in the manner of the assagai. The music may also be provided by a primitive flute with two holes, but the monotony of the sound is quite as bad as that of the tom-tom. The women join the men in these dances, which are of the simplest character, and the principal actions seem to be the clapping of hands, and jumping round in a large circle.

As with the Bantu races, the wife is purchased with so many bullocks, and very often a good deal of haggling takes place over the bargain; but should there be a divorce or separation, the children belong to the wife; and it is a curious thing that if a wife is not properly purchased, she occupies a lower social status than one whose rights have been established by the ancient custom.

The Bechuana women are particularly addicted to the wearing of ornaments round their necks, arms, waists and ankles, great coils of beads in various colours, sometimes arranged with great taste, being much preferred.

Many of the working women go bareheaded, but they use a mixture of ground mica and fat, called *sibelo*, with which they anoint their heads, and so give them a sparkling appearance. A mixture of fat and red clay is sometimes used by some of the tribes for anointing their bodies. Some Bechuana tribes own their own herds of cattle, and they are attracted to only by the men, it being a tradition that a woman is never allowed to set foot within the cattle-kraal.

As we have seen, the Zulus extended to the far north, and the Matabele of Southern Rhodesia are merely a branch of that great nation; but the Matabele rose to great prominence under their chief Lobengula, whose power was broken in 1893. This warlike spirit of the Matabele has, under the influence



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RHODESIAN NATIVES.

[The British South Africa Company.]

In some of the tribes of Northern Rhodesia the custom still exists of distending the lips by means of discs, and so altering the facial expression.

of civilization, almost disappeared, and for the most part those who inhabit Southern Rhodesia are engaged either in the mines or in the peaceful pursuits of agriculture.

The Mashonas are a somewhat older race than the Matabele, and they and the Makalakas were in possession of Southern Rhodesia before the Matabele attained their great eminence. But the

Mashonas are an inferior race, and do not compare in physique with the descendants of the Matabele warriors. Under the British South Africa Company it has been thought wise to interfere as little as possible with the native customs of Matabeleland and Mashonaland, and thus we find that throughout the whole of the territory native kraals exist under Indunas, or petty chiefs, who are responsible to the Government of the country.

The exchange of cattle for wives is known amongst the natives as *lobolo*, and has now been limited, in the case of the daughter of a chief to five heads of cattle, and in the case of all other native women to four heads of cattle, or their equivalent, and the advantage of this has been clearly proved, inasmuch as it gives freedom of choice to girls in connection with marriage. A custom which dies hard amongst the natives is the promising of children of tender years in marriage for valuable consideration, but an attempt has been made to put this down by law.

The custom of polygamy exists, and is recognized by the Legislature, but, owing to missionary efforts and influence, the status of the women



[By permission of]

THE DAUGHTER OF A ZULU CHIEF.

[The S.P.O.]

The hair is dressed in the conical Zulu manner, and kept together by an ornamental metal band of ornate design. The neck and wrist ornaments vary in design, but brass is largely used.

is improving, and the main factor in suppressing the ancient custom is the great cost of living. Amongst the Matabele the widows of the deceased are taken to wife by his brothers (very much on the lines of the old Sadducean law), under what is termed the Ukungena system. Under Mashona law the widows often become the wives of their deceased husband's sons, but a son never takes his own mother or any blood relation of hers.



By permission of

[The British South Africa Company.]

ADORNMENT. RHODESIA.

Amongst the Matabele and Mashona in Rhodesia the smith who works in metal is a very important personage, as it is his duty to make the various brass and copper ornaments which are so largely used by the native women. Anklets and armlets are riveted on the limbs. Note in the foreground a *simba*, a native musical instrument, constructed of pieces of thin steel of different lengths, mounted on a board. It is generally laid upon the dried shell of a gourd or other similar fruit.



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NATIVE DRESS, LAKE BANGWELO.

Around the Lake of Bangweulu there are many nondescript tribes allied to the Awemba and the more powerful races. Some of these dress in the skins of antelopes, stamped out in various patterns.

rates, and the ants eat the sadza, but to the Mashona mind the disappearance is due to supernatural causes."

The social life of the Mashonas and Matabele is much influenced by the use of Kaffir beer, which is prepared by the women from fermented Kaffir corn. In the kraals this beer is drunk very often to great excess, by men, women and children, and has a most demoralizing effect. On the other hand, the nutritive value and anti-scorbutic effect of Kaffir beer has often been demonstrated, and it is very difficult to devise any means by which its consumption could be limited.

During times of festival, Kaffir beer is consumed in large quantities, and social gatherings consist of numbers of men and women collected together, who gradually become intoxicated. During such gatherings the music of the tom-tom or the one-stringed violin is the monotonous accompaniment, and the more excited men of the party will execute wild dances, accompanied by shouting and cries of admiration from the onlookers. One after another, however, these wild spirits drop out, and as the alcohol begins to take effect, they become insensible to their surroundings.

In Northern Rhodesia, which borders on the Belgian Congo and German East Africa, there has hardly been so much progress as in the Southern State, and the natives in these territories are less under civilized control than the Matabele and Mashonas.

Amongst the Mashonas superstitions still exist, and there is a general belief in charms and witchcraft. The lower grade of Mashona believes that he may meet death through the instrumentality of some fellow being who may have a grudge against him, or that he may be subjected to a visitation of evil by the spirit of a departed friend or relative whom he may have slighted while living.

"When," says Harvey Brown, "a member of the community dies, the body is usually buried under a shelf of rock in a reclining position with arms folded and legs doubled up. In some districts where heaps of rock are scarce, I have seen graves made in large antheaps. As a rule a small canopy or thatched roof is built over the grave, and under this it is common to see placed as an offering, a pot of beer and a plate of sadza. The beer evaporates, and the ants eat the sadza, but to the Mashona mind the disappearance is due to supernatural causes."

The principal native race to be found in Northern Rhodesia is the Barotse, which is a tribe that has largely mingled with the natives from Mozambique and Portuguese East Africa, but they seem to have many characteristics in common with the Mashonas, and their domestic customs are somewhat similar (see illustration on page 876). They are, however, not a very cleanly race, and the whole family herd together in their circular huts, along with dogs, goats, fowls, and sometimes even cattle.

The Barotse are not an energetic race, and the objects of their existence seem to be limited to the procuring of sufficient food to eat and plenty of beer to drink. Curiously enough, the Barotse children are very teachable, and where they have a chance, become adepts in the making of ornaments from iron and brass.

Colonel Harding, who had unique opportunities for studying the Barotse, states that in Barotseland no subject speaks to the king without prefacing his remarks by clapping of the hands, which, in the etiquette of Barotseland, is considered a sign of respect.

When a Barotse dies, his spirit is ushered into the next world by a great noise, which is kept up for several days, and which may be produced by the discharge of firearms so as to indicate that the deceased was a great hunter.

As in other South African tribes, superstition prevails, and witch-doctors are ever present. Trial by ordeal is not infrequent. "The culprit naturally enough protests his innocence, and is allowed the privilege of proving it by placing his hand in a cauldron of boiling water. Sometimes, partly owing to a thick incrustation of long-accumulated dirt and grease, the hand may suffer but little injury. There is a silence, and the witch-doctor shakes in his shoes, and declares that that particular hand may be innocent. Accordingly the pot is again placed on the fire, and this time the



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[The British South Africa Company.]

A KAFFIR KRAAL.

The huts shown in the illustration are good examples of the elaborate p'aiting and thatching which go to form the ordinary Kaffir dwelling. The doorway is generally very low, and frequently has an ornamental frieze, to denote that its occupier is a person of some distinction.

writhing victim is convicted, for his hand is, of course, severely scalded. He is promptly hustled away to the nearest tree, bark is produced and securely fastened and tied together to form a stake, and to this the poor wretch is secured and surrounded by dry sticks and faggots : before long a few charred remains alone mark the spot of this diabolical outrage. The drums are beaten, the village is *en fête*, and the witch-doctor who has destroyed the evil spirit receives the deceased man's effects as a small reminder of his dastardly zeal."

Such practices are, of course, being suppressed by the administration of the country, but it is difficult to get rid of the traditions of centuries.

While the Barotse is the principal tribe in Northern Rhodesia, there are many others of a



Photo by]

[R. Thiele.

KAFFIR DRESS.

Amongst the Kaffirs in Natal the women exhibit a great love of ornamentation, and smiths attain notoriety by being able to manufacture throat-rings, armlets, girdles and similar ornaments of brass. Different coloured beads also, worked into various shapes, are always much in evidence.

subsidiary character, the consideration of which hardly comes within the scope of our present purposes, such as the Masakulumbwe, the M'lala, and the M'senga. The Awemba, however, should be noticed, as it is amongst these that the native traditions seem to be carried out to a greater extent than amongst the more powerful Barotse.

At the birth of a child the nurse, who is usually an old woman, receives the confession of the mother, who confesses all the sins of her life, and such confidences are regarded as sacred. According to Charlotte Mansfield : " The newly-born child is first washed, and then a little salt is placed in its mouth, after which the nurse hands it back to the mother, and invites the father to enter the hut. The child is given to him, and after he has looked at it he returns it to the mother. If the birth has occurred during the day, he then goes out immediately to inform the neighbours.



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ANGONI WARRIOR, IN WAR DRESS.

[The British South Africa Company.]

The Angoni are a branch of the great Zulu race, which migrated to the north and settled around the northern shore of Lake Tanganyika and towards Nyasaland. They were at one time celebrated for their barbarous raids amongst the surrounding tribes, more especially the Awemba. Their customs are not unlike those of the Zulus of the present day.

"If the baby is a boy, he says 'Wa-kanando' ('He is for the hoe'), and if a girl, he says: 'Wa-mpero' ('She is for the mill'). Then the wife's friends come to say 'Samalale mukwai' ('Congratulations'). If the mother and child die at childbirth, then the bodies are buried at cross-roads, and the natives think the mother must have sinned greatly, and when women pass that way to draw water, they say over the grave 'Wapoleni' ('Is it well with you?'), and thus strive to conciliate the dead woman's spirit."

There are many other quaint rites in connection with early childhood, all of which fill a considerable place in the domestic life of the tribe, and it is wonderful to find that the Awemba, as distinguished from many other tribes of South Africa, take great care of the upbringing of the children, female children especially being carefully guarded by their mothers.

Marriage, which is arranged by a third party, is somewhat after the European model, there being

a formal betrothal, and on the occasion of the wedding, presents are given to both bride and bridegroom. The subsequent proceedings are long-drawn-out, and the wedding ceremony, with its many variations, some of them of rather a stupid character, extends over a month, and it is not until another month after that the bride and bridegroom live together as man and wife. These ceremonies are performed only in connection with the first two wives which a man may take, and should he add to the number, he must provide a separate hut for each.

If a man's wife dies, her sister or nearest relation takes her place, and should she be too young, her father must provide a substitute till she is grown up. The widower carries beer to his wife's grave, after which he associates with his new wife.

When the Awemba die, their bodies are wrapped in blankets, and the relatives pray to the departed, promising to put beer on the tombs and look after the children. The body is



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ZULU WOMEN.

[By Underwood & Underwood.]

Women and girls are the burden-bearers of Africa. The girls in the front of the picture may be twelve or thirteen years old, and will carry, roughly, forty to fifty pounds upon their heads for miles.



By permission of

DANCERS IN RHODESIA.

(The British South Africa Company.)

The Rhodesian natives, particularly the Matabele, are very fond of dancing, and, to add to the effect, frequently adorn themselves with jingling bells. There are no particular steps in the dancing, which consists more of gyrations than anything else.

lowered into an open grave, and, after prayers have been said, a near relative cuts a hole in the covering blanket just over the ear, so that the deceased may hear the Great Spirit speak.

One of the famous branches of the Zulu nation pressed northward at the great emigration to Northern Rhodesia, and became famous in war as the Angoni. Their territory was around the lower part of Lake Tanganyika, and although at the present day their fierce raids amongst neighbouring tribes have been curtailed, they still carry on the many traditions of the Zulu race, and they claim that they have never been beaten by the Awemba, the most powerful tribe bordering on the Angoni territory.

Another interesting country, better known perhaps than Northern Rhodesia, is that of Nyasaland, bordering on Lake Nyasa, of which there is little to say that would be comparable with the backward state of other tribes in Central Africa, as the whole country is being so rapidly civilized that savage customs which, in the days of Livingstone, obtained amongst the natives, are becoming things of the past.

From what has been said it will be gathered that in the Southern portion of the African Continent there are a great many principal tribes of natives, and the number of subsidiary tribes is also very great indeed. The customs which prevail, however, are the customs of the dominating native races with variations introduced to gratify local imagination. But, generally speaking, it may be said that before another generation has passed away the influence of civilization will have asserted itself all over Central and Southern Africa, and the white race will then be face to face with the great problem of whether the educated black races, in all their millions, as they will be then, are to return to the possession of the lands which belonged to their savage forefathers, and which they lost by the aggressiveness of the white man, or whether the white man and black will work together for the development of this rich and fertile territory.

CHAPTER XXXV

MADAGASCAR. *By G. GRANDIDIER*

To die, leaving no descendants, is to the Malagasy the greatest of all evils. For who else can protect him in his old age; who else weep for him and bury him, and, above all, who else perform the

rites necessary to his eternal welfare? Consequently, the natives of Madagascar are very fond of their children, and, not content with those that nature gives them, take pleasure in adopting others whenever they can. As a result of the feudal organization which before the French conquest ran through most of the tribes of the island, it used to be important that the head of the family should be as powerful as possible, and the more children and slaves he had about him the more powerful he was. The birth of a child, therefore, was always an occasion for joy. Not that there was any special form of rejoicing. In many tribes the head of the household simply announced, in an invocation to God and his ancestors, that the family had received an increase. After this, among the Sakalava, for example, a memorial post was erected eastward of the headman's hut, and this no one might touch without committing sacrilege, and bringing on himself the heaviest punishment.



By the courtesy of]

MALAGASY BOATS

[W. G. Marraud.

The West Coast Malagasies, whose sole occupation is fishing, are expert sailors and build good boats. The favourite types of boat are the dugout (*molanga*) and the outrigger canoe (*lakampirai*), which shows a considerable turn of speed when fitted with a sail.

which usually take place at the age of three months, but sometimes much later, as among the Sakalava, whose hair is left for several years and often becomes unpleasantly matted. Frequently, under the guidance of the *Mpanandro* or the *Mpisikidy* (astrologer or sorcerer), who is always consulted as to the destiny of the child and the favourable days for the ceremonies, a young baby is given for some years a common, ill-sounding name—to avert the bad luck which threatens it.

Particular ceremonies mark the giving of a name and the first cutting of the hair,



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DIVINATION.

[G. Grandidier.

Sikidy, a process of divination by means of seeds, is employed by sorcerers to predict future events. The person officiating arranges the seeds on a mat in sixteen small heaps, then forms figures, the meaning of which he interprets.



By permission of]

NATIVES GAMBLING.

[G. Grandidier.

The Malagasy, especially the Sakalava, whose laziness is proverbial, are very fond of games. They often make large parties, the stakes consisting of eggs.

Children are left to themselves from a very early age. Their mothers look after them physically with great care, and while they are unable to walk, carry them on their backs devotedly, whether working in the fields or occupied in the house (see illustration on page 899). But moral and intellectual education in the family does not exist, and a child grows up with all its defects unheeded and uncorrected.

In certain tribes, especially in Imerina, the father and mother, unless they belong to the *Andriana*, or noble caste, proudly take the name of their first-born, preceded by the words *Ray* (father) and *Reny* (mother), in place of their own names. The happy father of a child called *Koto* is thus *Raikoto*, and the mother *Renikoto*.

For all their love of their children and their desire for a large family, the Malagasies have, nevertheless, always practised—and, it is to be feared, still practise in the extreme south—the horrible custom of infanticide whenever a child is born on an unlucky day. The month *Alakaosy*, the ninth of the lunar year, is especially evil for ordinary births, it being believed that those arriving during it will turn out wicked, and will be the cause of their parents' deaths or will at least ill-treat them; but for the birth of princes it is favourable, for the Malagasies say that to be a great and famous prince you must be wicked and trample everyone under foot. Usually the poor little wretch born in *Alakaosy* is buried alive or drowned. In some cases the parents lay it at the entrance of a cattle-pen, and if the cattle go in without crushing it, then the omen is propitious, and the child is taken up and reared. At other times it is exposed in an open field and left to its fate. Some charitable woman may, if she like, rescue it and adopt it, but it never goes back to its own family.



[By permission of]

A NATIVE DANCE, TANANARIVO.

[D. Granddier,

Young girls crowned with flowers are seen dancing a children's dance, while their little companions accompany them, clapping their hands in cadence. The little girls wear the large white garment (*lamba*) which is the national costume.



By permission of

A SAKALAVA DANCE, MAINTIRANO.

[G. Grandidier.]

This dance is one of the favourite amusements of the Malagasies. It is characterized by slow movements and careless and graceful attitudes. The dancers advance slowly with their feet while making odd contortions with their arms.

All the Malagasies, until the quite recent conversion of part of the population to Christianity, underwent the most common initiatory ceremony in the world. This rite went back to the most ancient times and preceded the arrival of the Arabs in Madagascar. It does not take place, as among the Jews, a few days after birth, but the child is allowed to reach a certain age, usually six or seven years. It is accompanied by grand festivities, which used to differ somewhat in the interior and on the coast. Sacrifices are offered, notably of bulls, and there are some weird customs, which need not be described here. All those who attend, as well as the near relatives of the children, must go through certain religious exercises for days beforehand.

Morals in Madagascar are very lax. Young girls and unmarried women may behave as they like without causing general criticism or the reproaches of their families, friends, or acquaintances, especially should they be clever enough to obtain rich presents. Nor is marriage among the Malagasies an insoluble bond; it is broken for the idlest of causes. It often takes place at a very tender age, and it is not rare to see couples of twelve or thirteen. The consent of father and mother is asked, but usually only after a fair previous trial of matrimony. Consent being obtained, a present is made to the parents, which varies among the different tribes, and the husband may then take his wife home. Parents are treated with great respect and affection. To act otherwise towards them, it is believed, would bring down on the undutiful one the curse of his ancestors as well as a whole cloud of evils; and he would be, moreover, the object of universal reprobation.

The principal occupations of women in Madagascar are the pounding of a sufficient quantity of rice for family consumption each day; the weaving, in a primitive fashion, of stuffs—sometimes silk, more often cotton or other fibre—for clothing; and the making of mats, baskets, and hats out

of rushes or rice-straw. They work also on the land, and in the coast districts they catch small fish in the lagoons and rivers. As for the men, unless, like some of the Merina, they are merchants (*i.e.*, hawkers of European or native wares), they live in almost total idleness, except at the seasons of sowing and reaping. They generally make good herdsmen, for such a pursuit suits their natural laziness. Some of the Merina, however, are clever workmen—blacksmiths, carpenters, or goldsmiths.

The coast Malagasies, whose sole occupation is fishing, are often clever sailors. Their pirogues are very well built (see illustration on page 890). On the eastern coast these are immense tree-trunks, hollowed out and capable of carrying several tons of merchandise or some dozens of passengers. In the extreme north and west they are quite different; like the pirogues of Oceania,



[By the courtesy of]

MALAGASY MUSICIANS.

[James S. Storer.]

The Malagasies are extremely fond of music, and have a *great* variety of musical instruments. Those shown are (from left to right): the flute, the guitar, the *lamako* (two pieces of wood struck together), the guitar made of bamboo, the drum, the gourd-guitar, and the shell blown as a call to a meeting or to church.

they are long, very narrow, and tapering, made of light wood and fitted at the side with an outrigger to give them stability. On the rivers the pirogues are hollowed trunks, sometimes in the west bound two together.

If *dolce far niente* is the normal state of the Malagasies, they nevertheless are great pleasure-lovers. Every family event is the occasion for parties and *fêtes*. Births, marriages, deaths, the building of a new house, the arrival of a distinguished stranger, the end of some public calamity, such as an epidemic or a flood, etc.—all are made pretexts for rejoicings. Bulls are killed, much rum is consumed, and the affair winds up in general drunkenness.

All over the island dancing is one of the favourite amusements (see illustration on page 893). The dances are characterized by slow movements, by graceful, nonchalant attitudes; the feet take short steps, while the arms go through curious contortions. Men and women do not dance together.



By permission of

[G. Trauttmann]

BETSIMISARAKA WATER-CARRIERS.

On the east coast, where the climate is very hot and damp, the vegetation is luxuriant, and magnificent bamboos grow there, as fine as those of Indo-China. These bamboos are of immense value to the natives, and are used for a great variety of purposes.

The national costume of the Malagasies is the *lamba*. This is a large piece of stuff, over two yards square, which is sometimes of brilliant-coloured silk, as in Imerina, but is more often of white cotton of European origin. In the south-eastern provinces several tribes still keep their old costume of reed-matting, a kind of sheath or tube, into which they climb and which they fasten with a girdle round the waist. This dress is neither graceful nor clean. The Betsimisaraka often wear a tunic of raffia-thread, which is a good enough protection against the rain. Their women have a skirt and a little jacket called

akanjo, which covers the breast, the shoulders and the arms, leaving the waist bare like an Indian woman's.

The religion of the Malagasies is very simple. They believe in one God, whom they call *Zanahary*, i.e., the universal creator. But this god, being good in his essence and consequently incapable of doing evil, is comparatively neglected. His attributes are vague, and there is no cult of him, properly speaking. On the other hand, the ghosts of ancestors (for all the Malagasies believe in a future life) are the objects of the greatest veneration and inspire extraordinary terror. They are credited with complete power, for good or ill, over the living, to whom they may even pay visits from time to time. A deceased husband sometimes comes to see his wife, and in this case the birth of posthumous children is looked on as perfectly



By the courtesy of]

[W. D. Marens.

TREATMENT FOR DISEASE, SAKALAVA TRIBE.

The usual remedy among the Sakalava for a general feeling of illness is to smudge the face with manioc powder and yellow ochre. This salve is left on the face till the patient is well again.

perfectly legitimate. The ancestors receive offerings, usually a morsel of beef and a few drops of rum, which are brought to the grave of him whose favour it is desired to gain.

The Malagasies recognize no natural death except in the rare cases of extreme old age. They therefore always attribute the loss of life to charms and witchcraft. They are careful never to leave about cut hair, nail-parings, and the like, for fear lest a sorcerer might get hold of them and use them to work evil. The Sakalava kings used always to be accompanied by a servant whose sole duty it was to gather up the earth upon which they spat.

The Malagasy really engages in no action of any importance without consulting the sorcerer, who in his divinations makes use of the *Sikidy*, a handful of grain which he lays out on a mat

according to unchangeable rules. He makes sixteen figures from the grain, whose meaning he interprets after a certain code. This *sikidy*, introduced, or at least propagated, in Madagascar by the Antimoronas, has long been spread all over the island. (See illustration on page 891.)

The sorcerers, called in different provinces *Mpanazary*, *Ombiasa*, *Masina*, etc., have among their other attributes — and not the least lucrative of them — the power of

thought sure to succeed in all his enterprises, to make himself loved, to be immune from bullets or crocodiles' bites, or whatever it may be.

With these charms and fetishes there is almost always involved a *Fady*, i.e., a prohibition of certain acts and of certain meats. If this is not strictly observed, the *ody* loses all its virtues and

making the *Ody* (talisman), which consists generally of little pieces of carved wood, the ends of bulls' horns, decked with glass beads, and crocodiles' teeth. The horns and teeth are filled with sand or earth and various little objects, such as gilt nails, scraps of iron, etc. After making an invocation to God and anointing the charm with beef-fat, the sorcerer, in return for the cash, gives it to his client, who hangs it round his neck and henceforward is



[By the courtesy of]

[W. D. Morrison]

THE BILO PLATFORM, TULEAR.

On this platform the patient, who is supposed to be possessed by an evil spirit, has to drink some of the blood of the bull sacrificed for his welfare.



[By the courtesy of]

[W. D. Morrison]

THE BILO CEREMONY, MENABÉ; SAKALAVA TRIBE.

The *Bilo* ceremony is a method of curing a man of certain diseases, and comprises a thanksgiving feast in the event of its success. By dance, song, drink and sacrifice, the neighbours try to expel from the patient the evil spirits which are the cause of the suffering.

has no more power. This custom of *fady*, which recalls the taboo of Oceania, is extremely curious and prevails throughout Madagascar. There are spots which are *fady* to everyone, while others are so to certain families or even certain individuals only. There are even *fady* days, during which no business may be undertaken or journey made. There are also *fady* words, which are no longer pronounced and which are therefore disappearing from the language—such as those which entered into the names of the Sakalava kings and might not be used after their death. The *fady* has really a religious character, its aim being to avert the wrath of the spirits and to gain their favour.

One cannot properly speak of a moral code among the Malagasies. One might say that their religion authorizes anything and recognizes no sins except failures to observe the external formalities; and these sins can be purged by the smallest offerings. At the moment of death many Malagasies



[By permission of]

[G. Grandfeller.]

AN ANDRIANA (OR NOBLE) TOMB, TANANARIVO.

The worship of the dead is the principal religious performance of the Malagasies. In the central province of Madagascar the tomb of a noble family consists not only of the burial vault where the bodies are placed, but also of a small prayer-house built above the exterior mausoleum.

make before their families a public confession of the faults which they have committed during their lifetime and then announce their last wishes, which are always religiously observed.

Before describing the very interesting funeral customs of Madagascar, we must mention two ceremonies, one called *Fatidra*, or blood brotherhood, by which two parties enter into a mutual and solemn pledge of friendship; and the other, whose object is at once to cure certain diseases and to thank God for the cure. It obtains especially in the west and south of the island, and is called *Bilo* or *Salamanga*. Patients subjected to this manner of treatment are considered to be possessed by a devil, who must be driven out. In Arabic the devil is called *Iblis*, which the Malagasy have changed to *Bilo*; a term employed alike for the evil spirit, cause of all the ill, and for the exorcism. The sufferer is taken out of the village to a large open space, where there has been specially erected a little platform, ten or twelve feet high, ascended by a primitively built stair (see illustration on page 897). At the foot of this there are ranged on the one side all the people of the neighbourhood,



By permission of]

[G. Granddier,

A MALAGASY WOMAN CARRYING HER BABY.

The Malagasy women are very fond of their children, and until they can walk the mother carries them on her back with remarkable devotion, working in the fields or attending to her domestic affairs without ever leaving her precious burden, which is supported in a kind of pocket above her hips that she makes with her *lamba*.



By the courtesy of

A BETSILEO TOMB.

[James Sibree.]

The chamber in which the dead are deposited is below this stone erection, and is reached by a long inclined plane. The smaller structure above is made of wood, which is often elaborately carved.

the heat of the sun, climbs on to the platform, an operation not without danger. If he reaches the top without too much assistance, it is a sign that God favours him and he will be cured; otherwise all hope is abandoned. As soon as he is stretched on the matting which covers the platform a woman, who must have been chaste for the preceding twenty-four hours, serves him with food which she has cooked for him, especially the flesh of the recently-slain bull. If he eats this, or if only he makes a pretence of doing so, it is a sure proof of his speedy return to health and a long life. Then the uproar, the singing and the shouting recommence. The sick man stays thus raised several feet above the ground, often for many hours, while the rest intoxicate themselves with rum and gorge themselves with meat. Lastly he is taken back with great pomp to his hut, where nine times out of ten he succumbs soon after his return. In this ceremony can be clearly recognized the belief in demoniacal possession and the idea of exorcism.

The burial customs are particularly characteristic of the Malagasies. The rites are not the same everywhere. Some tribes hide their cemeteries deep in the forest, among rocks, in desert places, in fact, always away from human sight and

on the other the herds belonging to the patient or his family. When he arrives on the spot, there begin dances, songs, and, above all, libations of *Toaka* (rum), of which he is made to take a large quantity.

Then he is led into the midst of the cattle and points out with a staff two beasts, one of which becomes a kind of scape-bull, to be held sacred by the man's parents and treated with the greatest care, while the other is at once sacrificed and eaten by those present.

Next the patient, drunk with the rum, the noise, and without danger. If he reaches



By the courtesy of

A MEMORIAL STONE.

[James Sibree.]

Pillars of squared stone are commonly erected in the Betsileo province as burial memorials. On the wooden framework at the top the skulls and horns of the oxen killed at funerals are fixed.

contact; others bury their relations at the roadside or even in the midst of houses. The former, who have such a horror of cemeteries, are the coast-tribes, except those of the south-east, who are Arab in origin. The latter, who like to have before their eyes the last abode to which they must come, are the central tribes, especially the Merina and the Betsileo—in fact, those influenced by Malay civilization.

The eastern tribes put the corpse in a tree-trunk hollowed with a hatchet, which is closed, very imperfectly, by a roof-shaped covering. This coffin is laid either on the ground itself or else on a stage in the midst of a palisade roofed over with leaves.

The Antankarana make their cemeteries out of natural grottos or between the rocks which are found in the numerous scattered islands along the coast, and in the limestone mountains in the north of Madagascar. The coffins, whose lids are frequently adorned with carvings, are placed



By permission of

A HOVA TOMB.

[By permission of]

This tomb consists of a vault, above which is a square of stones, a sculptured pillar, on the top of which are fastened the heads of oxen killed in honour of the last person interred, and, lastly (to the right of the photograph), a high stone erected in remembrance of the members of the family who died at a distance and whose bodies do not rest in the common grave.

on the surface of the ground. Some Betsileo and Bara families also make their tombs in the excavations or caverns found in the steep rock-faces of certain mountains in their country.

The other inhabitants of the island, on the contrary, bury their dead in the earth. The western and southern tribes, the Sakalava, Mahafaly, Antandroy, and most of the Bara, usually cover them with a pile of stones in a regular design. Some Sakalava families surround the graves with posts sculptured with human beings, crocodiles, birds, etc., in a way which recalls some of the cemeteries of Oceania. The Merina dig out a mortuary chamber, over which they usually erect, for the nobles a little house, for the *hova* (free men) a little rectangular wall, within which they collect stones and often blocks and chips of quartz, with a stone standing up at one of the angles. As a rule the corpse's head is turned to the east.

All the Malagasies connect the dead with an idea of defilement. A funeral procession must never come near a king nor the neighbourhood of his dwelling, nor near sacred stones. Those taking part in a burial are bound to purify themselves with ablutions before returning home.



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MALAGASY DWELLINGS.

[H. Grandidier.

In the foreground Antanassy women are separating rice from the husks in a wooden mortar, while another separates the good grain from the bran; behind them rather above the level of the ground, is a granary, the pillars of which are furnished with wooden discs to prevent the rats climbing up; at the back are dwelling-houses. The upper photograph shows a Betanimankaka house on the East Coast, built of bamboo, with a thatched roof.

While in some cemeteries inspire deep terror, all have nevertheless a profound respect for the dead and pay genuine worship to them; all desire eagerly to be buried in the family grave. When a Malagasy, especially a Merina, dies away from home, his most ardent wish is that his relatives may come, sooner or later, to collect his bones and take them back to his native soil. When the body of a relative cannot be found, the family bury instead his pillow and sleeping-mat, or at least erect to his memory a monument consisting of a slab or post, by the roadside or near his village. (See illustration on page 901.)

Mourners in Madagascar have their hair dishevelled and wear coarse and dirty clothes. They must not wash nor look in a mirror—if they possess one. Women must abandon all coquettish ideas and repel the world from them by their wretched aspect (see illustration on this page). As in the East, white is the mourning colour in Madagascar.

Several Malagasy tribes, notably the Betsileo and Antankarana, have the singular and repugnant custom of not burying the dead at once, in many cases waiting for decomposition to take place. Needless to say, the funeral vigils are far from agreeable; the relations and friends therefore, to make them tolerable, drink rum incessantly, and burn a quantity of incense, tallow, and even leather! The custom, Oceanic in its origin, aims at the avoiding the burial with the bones of any impure matter. Even tribes which have not this practice commonly observe two ceremonies, the first the ordinary interment of the corpse, the other two or more years later, when only the skeleton is left, which is buried in the family grave. Sometimes, as in Imerina, the body is laid at once in the tomb, not in a coffin, but wrapped in numerous silk *lambas*. At a fixed date comes the *mamadika*, which consists in changing the soiled *lambas* in which the body is enveloped. The Merina say that they turn the dead round then, so that they may not be tired by the one position.

Funerals in Madagascar are always accompanied by festivities. Guns are fired in volleys, and often a considerable number of cattle are killed, whose flesh furnishes the staple of the funeral feast and whose heads, with their horns, are religiously deposited on the grave of their late owner. As long as there is food and drink the feast continues and everyone stays.



By the courtesy of

[H. D. Murray.]

A SAKALAVA WOMAN IN MOURNING.

In Madagascar mourners are at once recognized by their dishevelled hair and dirty clothes. They have for a time to renounce completely all pleasure and wear white, which is, as in the East, the colour of mourning.

CHAPTER XXXVI

SOMALILAND. By R. E. DRAKE-BROCKMAN, F.R.G.S., F.Z.S.

THE inhabitants of the Somali country were originally driven out of Southern Arabia by the Arabs. The numerous Somali tribes all trace their pedigrees back to two Arab ancestors who crossed the Gulf of Aden some time after the death of the Prophet of Islam, and intermarried with the natives of the country. The descendants of these two Arabs, Darod and Ishaak, now occupy the entire "horn" of Africa, commonly known as Somaliland. They are strict and fanatical Muhammadans, and, like the Bedouins of the Arabian peninsula, lead a nomadic life. They live on, and live for, their flocks and herds. Cattle, camels, horses, sheep and goats are their sole worldly possessions,



By the courtesy of

A SOMALI CAMP.

[Colonel A. P. Appleton.]

Camels, goats and sheep are herded within a circle of thick thorn-bush to protect them from lions and hyenas. The huts are made of bent wood covered with skins. The women carry their children on their backs in the same manner as the Zulus.

and they are prepared at any time to lay down their lives in defence of them. It might, without exaggeration, be said that a Somali's very existence depends upon the camel, as not only can he live for months on end on the milk of this unsavoury beast, but without it he cannot move his huts from one grazing-ground to another.

While leading the nomadic life he has little use for clothes; the less he has the better, as life in the thorny bush will soon destroy any elaborate dress. A long sheet of cotton cloth, about seven cubits in length and of double width, called a *maro* or *tobe*, is his national dress. The *tobe* is loosely but elegantly wound about his person during the day, while at night he uses it as a sheet, in which he completely envelops himself from head to foot while stretched out upon the ground. The dress worn by the women is of a similar material, but consists of two portions, one, the longer, which forms a loose and much-plaited skirt, while the other acts as a vest or bodice and a hood for covering the head and shoulders. This latter part of the upper portion—namely, the hood—is continuous



THE HORANA BORRANSI DANCE, SOMALILAND.

Like all savages, the Somalis are very fond of singing and dancing, and have many recognised types of songs and dances. The Herana Borransi dance is common among the Isa or Aysa Somalis and the Gallas, who cannot, like the true Somalis, boast an Arab descent, and are consequently regarded as inferiors. But all Somalis are probably of Hamitic stock.

with the vest, and is usually seen hanging from the waist over the skirt. A girdle round the waist divides the upper portion into the vest and hood and holds them in position. This is the national dress of the women, but needless to say that the Somali ladies, like their European sisters, will adorn themselves with silks and ornaments if their husbands can afford it and they are resident in the coast towns where property is more or less safe.

The dressing of the hair among the Somali girls is very neat, and is quite a laborious process (see illustration on page 911). The same method, or a slight modification of it, is adopted in every case. The hair is first allowed to grow to a suitable length, parted in the middle, then plaited, either from the parting or an inch or two away, into dozens of minute plaits all round the head, leaving at the end of each plait a little tuft of hair. The old men usually shave the head, while the younger members of the male community are always alternately shaving their hair off and letting it grow long into a mop, the latter giving them quite a picturesque appearance. Among the Esa Somalis long, skewer-like combs are always to be seen sticking out of their mops (see illustration on page 907). Prior to the customary initiation ceremonies young boys have a circular patch shaved on the top of the head, just leaving a small tuft of hair on the crown, while the young girls also have their heads shaved in fanciful patterns; but after the operation the hair is allowed to grow and never cut again. In married women the hair is always enclosed in a net.

Both Somali men and women, on the whole, have pleasant features, while some are distinctly handsome. A feature which is always noticeable is the evenness and whiteness of



By the courtesy of

[G. F. Archer.]

THE BORANA BORORANSI DANCE.



By the courtesy of

[G. F. Archer.]

THE BORANA BORORANSI DANCE.

their teeth, and this is due in no small measure to the attention they pay them. It is a common sight to see a Somali chewing at a tooth-stick or scrubbing away at his teeth with it (see illustration on page 910). His tooth-brush is nothing more than a small branch, the thickness of a pencil and about the same length, cut from a tree which grows freely in his country. The end of this stick he chews into a brush.

While leading the nomadic life every man, woman and child has his or her allotted task in the *rer*. They all have to work hard, as only a few days are spent in each spot, and as soon as the flocks and herds have eaten the grass down, away they move to fresh pastures. The men have



From "British Somaliland."

[By R. E. Deane-Brockman.]

AT THE WELLS.

The Somalis live in small communities known as *rer* or *karia*, and travel throughout the year over their grazing grounds, seldom staying more than a few days in one place.

to cut down the trees to build the zarebas, watch where the rain is falling, visit the locality and examine the state of the grass, return, load up and drive the camels to the fresh pastures. The women have to put up the huts and in their spare time make all the component parts, namely, the numerous mats and the framework, fetch the firewood and the water, as well as make all the various pots and receptacles for holding the food, water and milk. The little boys and girls have to graze the sheep and goats, and it is no uncommon sight to see a small child of seven or eight a long distance away from the *rer*, grazing quite large herds of goats. The older boys, or the men, always look after the grazing of the camels. It is a very hard life, and only the fittest can hope to survive.



Photo by]

[Carl Hagenbeck, Stellingen.

AN ESA SOMALI WEARING COMBS.

The old men usually shave the head, while the younger men are always alternately shaving their hair off or letting it grow long into a mop, the latter giving them quite a picturesque appearance. Among the Esi Somalis long, skewer-like combs are always to be seen sticking out of their hair.

There is no ceremony on the birth of a child, but in most parts of the country a race of outcasts, called Yebirs, exact a small toll from the parents at the birth of a child, and this is invariably paid, as the Somali is very superstitious and believes in the occult practices of this race, and a refusal would be certain to bring harm to the child. In return for the present the Yebir gives the mother a small charm, usually consisting of a minute piece of wood enclosed in leather to hang round the neck of the child.

A name is never chosen for a child until it is born, as the true Somali names are more of the nature of nicknames. For instance, if the child is a boy and is of a pale colour, he is called *Budaleh*, i.e., possessor of a dun colour; if a girl and of the same colour, she will be called *Bullo*. If the baby is of a reddish-brown, the boy will be called *Ashir* and the girl *Askirro*. If a male child is born during a rain-storm, he will be called *Robleh*; if under a hot sun, *Sudi*; if while the caravan is on



By the courtesy of []

SOMALIS SINGING AN "IYAR."

[G. F. Archer.]

On the evening of the day on which a marriage ceremony takes place an *Iyar*, which consists of singing and dancing, is held. The main part of the celebration is a dance in which everyone joins, dancing round in a circle, clapping their hands and stamping their feet.

the move, *Gedi*, and so on. Nicknames are very common, and most of those who possess Muhammadan names, such as Muhammad, Abdullah, etc., are also given nicknames, by which they are better known than by their real names. Boys undergo the usual Muhammadan initiation rite at the age of five or six, but there is no ceremony attached to this nor to the more barbarous procedure which the young girls have to undergo at a later age.

Courtship may last one month, or be extended over several years. It depends entirely on the amount of the *mehr*, or marriage settlement, and the rate at which it is paid. It is rare to see a man marrying before the age of twenty. The *mehr* may be anything from a few rupees or half a dozen sheep and goats to one hundred camels, according to the bridegroom's wealth and the avaricious father's demands. It is divided into two portions, the *gabati* and the *yarad*. The former is paid to the bride's father as soon as the amount of the *mehr* is settled, while the *yarad* is only paid just before the marriage ceremony. Sometimes the man keeps back a portion of the *yarad*; but should he divorce his wife soon after the marriage he must make good the whole amount of the

mehr. The whole of the *mehr* is the property of the bride, but the consent of the father is seldom obtained without a small present. If the father changes his mind after the *gabati* has been paid, he must return it in full, together with any present which he may have received.

The marriage ceremony itself is a simple enough affair. After the *mehr* is paid, the bride and bridegroom proceed to the *Qadi's* house, where, after repeating a solemn vow that he will house, clothe, feed, and look after the girl, and listening to a few extracts read from the Koran by the *Qadi*, the bridegroom conducts the bride to his house. A small fee of two rupees usually satisfies the *Qadi*.

On the evening of the day on which the marriage ceremony takes place an *iyar* is held, and all the friends of the bride and bridegroom are invited. An *iyar* consists of singing and dancing, which is started by the bridegroom, who, after giving the signal for the song to commence, retires into his hut with two of his friends and takes no further part in it. The men, singing their *gerar*, a song made up for the occasion and usually consisting of good advice to both the bride and the bridegroom, slowly approach the hut, and forming a semicircle around the entrance, two of their number step forward and give a dance, called *shirbo*, which is accompanied by stamping of the feet and jumping in the air, the song being continued the while. As soon as the *shirbo* is at an end, the girl friends of the bride join the men and the main part of the *iyar* is begun. Everyone joins in the *iyar*, a dance in which the dancers go round and round in a circle, clapping their hands and stamping their feet to the tune of a particular chant, until they are exhausted, when refreshments are brought out and handed round and the guests depart. (See illustration on page 908.)

It is not correct for the bride to show herself at any time during the festivities. On the whole, a Somali is fond of, and carefully looks after, his wife if she is faithful to him, and if she presents him with children he will frequently not marry a second, although he is



From "British Somaliland."

[By R. E. Drake-Brockman.]

A "DIBALTIG."

A *dibaltig* is a species of war-dance which is only performed in honour of a great chief. After a song, the performers gallop up to the chief and shout, "Hail! Hail!"



From "British Somaliland."

[By R. E. Drake-Brockman.]

A GALLA DANCE

Warriors, armed with shield and spear, surround their "victim" and pretend to stab him. The dance is essentially comic, and the "victim" has to be an accomplished actor.

allowed for by the Muhammadan law. All Somalis are very fond of their children. Every Somali is a Muhammadan and belongs to the Shafi's sect. Having no written language of his own and being unable to read or write, he knows little concerning his religion save what the Mullahs or priests have taught him, and this merely consists in the constant repetition of certain formulæ. While leading the nomadic life, his zeal has to be kept up by the itinerant Mullahs who, though living as a rule by themselves in permanent settlements called *tarihas*, every now and again travel through the country accompanied by a youth who carries the Koran, which is always carefully wrapped in a cloth case, and a board on which numerous extracts from the Koran are inscribed. These wandering Mullahs can always get a night's shelter and some food at the *vers* they visit. The Mullahs are easily distinguishable from other Somalis as they wear a different dress.



From "British Somaliland."

SOMALI WARRIORS.

[By R. E. Drake-Brockman.]

The Somali in the coloured *tobe* is using a tooth-stick, made of a small twig the end of which is chewed into a brush. To this habit the Somalis owe the beauty of their teeth.

It consists of a baggy pair of cotton trousers which extend to and tighten just below the knee, with a roughly-made shirt, or a shirt and a small *tobe*, covering the upper part of the body. The headgear consists of a small grass-woven skull-cap round which a turban is wound. Around the Mullah settlements is to be seen the only cultivation in the country, and this is almost entirely millet.

Like all nomadic races, and particularly the Arab bedouins, the Somali is very superstitious. Quite a number of his superstitions date back to his pre-Islamic ancestors. He still believes in the legend of Arawailo and the evil that the spirit of this ancient queen is capable of doing. Mounds of stones close to the track testify to his belief in her and his hatred of her, while on the other hand a pile of dead and dying twigs pulled from the nearest bush or tree denote the respect of the women for their ancient pagan queen, who wished by emasculating most of the male children to raise up in their stead a race of Amazons.



From "British Somaliland."

HAIRDRESSING, SOMALILAND.

The dressing of the hair among the Somali girls is very neat, and is quite a laborious process. The same method, or a slight modification of it, is adopted in every case. The hair is first allowed to grow to a suitable length, parted in the middle, then plaited, either from the parting of an inch or two away, into dozens of minute plaits all round the head, leaving at the end of each plait a little tuft of hair.

[By R. E. Davis-Jones.]



From ["British Somaliland,"

TRAVELLING DRESS.

When carrying a sword the Somali arranges his robe to fall in folds below the waist, so as to attain freedom of movement.

Muhammad Abdullah Hassan, when he was preaching his *jehad*. He even went as far as leading his followers to believe that he could turn the British bullets to water, and that he could render them immune from hurt of any kind. He himself, so he said, could never come by harm owing to the presence of a small amulet or charm which he wore underneath his arm.

A very large percentage of Somalis are killed during blood-feuds and raids on each other's stock; in fact the various tribes are seldom free from indulging in this exhilarating form of exercise. When one tribe loots another, one or two men are killed, and in consequence, compensation or *diat* is claimed, and in the event of this not being

The Somali is a firm believer in the magic of the Yebirs, who are supposed not to die an ordinary death, but to disappear. The origin of the custom of the Yebirs exacting a toll from the Somalis is interesting, as it shows how superstitious the race is. It is said that there once lived in the interior of the Somali country a man who posed as a Sheikh, and who used to levy a toll on all Somalis watering their flocks at some wells close to his hut. A Sheikh named Bakhadleh, who happened to pass that way, saw the impostor and denounced him, whereupon the impostor, who was a Yebir, challenged the Sheikh to pass through a hill near by. The Sheikh refused to do so until the Yebir had done it, and this the Yebir did twice before the assembled shepherds. The Sheikh then ordered him to do it a third time, and while the Yebir was in the act of passing through, the Sheikh prayed that the earth might swallow him. This the earth was good enough to do for the Sheikh, but the latter had forgotten that the death of a man means the paying of compensation, which is one hundred camels, and this the Yebir's relations at once claimed. The Sheikh, being a holy man and not possessing any of this world's goods, thereupon ordered the descendants of the Yebir, to compensate them for their loss as well as in memory of the occasion, to levy a toll on every Somali marriage, as well as on all women who gave birth to male children, and at the same time he cursed for all ages those who refused to pay the toll. Seldom does any Somali fail to pay this recognized toll. Any Mullah who wishes to deceive can practically make any Somali believe what he likes, and full advantage of this was taken by the Mad Mullah,



From]

SINGING A "GERAR."

["British Somaliland,"

This is part of the honour paid to a great man at a *disballig*. The *gearar* consists of verses of the chief's valour, and is always sung on horseback.

paid a blood-feud starts, which may not cease until a large number of both sides have been killed on the system of a life for a life. Frequently, to get on level terms with the other side, they have to resort to murders of the most treacherous and cold-blooded type. A settlement is, however, sooner or later arrived at, and the tribes concerned will live side by side at peace, but this happy state of affairs seldom lasts long. A stolen camel or a dispute about a woman will often start the ball rolling again and they will very soon once again be at each other's throats.

Somalis bury their dead according to the usual Muhammadan custom. The grave is dug so that the body lies east and west, and at each end, when the grave has been filled in, an upright stone is set. In the interior where the soil is light, graves have to be surrounded by a high palisade in order to keep the hyenas from digging up the corpses and devouring them.



From "British Somaliland."

[By R. E. Drake-Brockman.]

SOMALIS ON THE MARCH.

The Somalis are a nomadic people, and live on and for their flocks and herds. Their existence might be said to depend on camels, as not only can they live for months on their milk, but without them they cannot move their huts from one grazing ground to another.

Being a nomadic race, each tribe keeps itself quite separate from the others and each respects the others' grazing grounds. There is, as a rule, no recognized head of a tribe, although some of the more important tribes elect Sultans.

The sultanhip is not necessarily a hereditary office; on the death of one, another is chosen from the deceased man's relatives, the choice of the elders of the tribe usually falling on the cleverest man, provided he has also got a certain amount of stock. When a new Sultan is elected the only form of ceremony usually indulged in is a *diballig* (see illustration on page 909). A *diballig* is an exhibition of horsemanship. Every member of the tribe who possesses a horse or who can borrow one, joins in. A singer is first chosen, and he has to compose a song called a *gerar*. All the horsemen fall into line, with the singer in the middle and slightly in advance of the others; then he, with uplifted spear, singing his *gerar*, slowly trots his pony, followed by the others, towards the newly-

elected Sultan, who either stands on the ground, or mounted awaits their arrival (see illustration on page 912). The *gerar* is usually made up on the spot, and consists of the most fulsome flattery of the Sultan. As soon as he has finished his song the singer trots off with his followers to some distance, and then, facing about, they return at the gallop with spears and shields uplifted, all yelling and shrieking and beating their ponies' flanks with their whips or thumping them with their heels, and only pulling their ponies up within a few feet of the Sultan and his retinue, who get covered with dust from head to foot. Like most savage tribes, the Somali delights in singing and dancing. The Somali composer usually makes up his song as he goes along, and it is little more than flattery of the individual in whose honour it is composed. If he finds that his composition



[By the meeting of]

SOMALI GRAVES

(Frances L. Swayne.)

The Somalis, like other devout Muslims, hold all burial grounds in great reverence. All graves point east and west; so it will be seen that towards the west there is a break in the stones forming the circle. A large number of stones are piled on the graves in order to prevent hyenas from despoiling them.

appeals to his friends he will commit it to memory and will often teach it to others, and some of these get handed on through several generations.

Games he has little time to indulge in except at the coast towns; the only one played in the interior being a game not unlike draughts, called *shah*. A hard piece of ground is chosen, swept, and a rough plan of the board rapidly sketched out on it, and here with small round, white stones and dried camel droppings constituting the white and black draughts respectively, he will pass his spare time playing.

In the town of Zeyla, among the Esa and Gudabirsi Somalis, there is played a game of ball called *Gonso* or *Ga'oso*. How, when and from whence it came no one has yet been able to ascertain, but it shows the adaptability of the Somalis and their sporting instinct to have adopted a game which necessitates so much man-handling. This, in a race that regarded the rough handling of one man by another as an offence sufficient to start a blood-feud, is extraordinary.



From "British Somaliland."

SOMALI BOYS CARRYING MILK IN SKIN BAGS.

Somalis, like all good Muhammadans, always keep the person well covered—their fashions never change. The men either wear a white or coloured loincloth with a half jubbah covering the shoulders, or the full jubbah alone. The conventional dress is the full *jubbah*, which consists of a sheet of cotton cloth, seven or eight cubits in length, according to the fancy of the wearer, and of double width stitched together. The garment is very similar to the Roman toga.

[By R. E. Bruce-Brockton.]

CHAPTER XXXVII

ABYSSINIA. *By* GEORGE SCHULEIN

ABYSSINIA presents many points of interest to the student of ethnology. An ancient kingdom of established repute in the days of Homer, who bears record to the hospitality of the "blameless Ethiop," extended to the very gods of high Olympus; home of Prester John, whose legendary personality stamped itself so deeply on the mediæval imagination; cradle of Christianity in the

*By the courtesy of*

ABYSSINIAN DRESS.

[George Schulein,

A long white shirt reaching down over the trousers is usually worn, and over it a shawl which is wrapped in deep folds and brought over the shoulders in a picturesque manner

heart of Africa from the fourth century onwards, Abyssinia now presents the somewhat melancholy spectacle of a dying culture, while her one-time glories have vanished into something less substantial than the mirage of the desert.

The present population of Abyssinia is mixed. Egyptian, Greek, Jew, Portuguese, Indian, Arab and Negro intermingle, and in the chaos of their conflicting interests and beliefs the old culture dies fast. In the state religion, Christianity, and in Abyssinian Muhammadanism, there are many traces of pagan superstitions and practices to which some of the inhabitants are wholly given up. The worship of the Virgin Mary is so widely extended and forms such a large part of the orthodox religion, that it seems exceedingly probable that it may be derived from the cult of some pagan goddess whose attributes and very existence have been forgotten in this later development of her rites.

All Abyssinians, whether Christian, Muhammadan or Pagan, believe in evil spirits of various forms and shapes, endowed with different powers of malignity. Some haunt dark corners by the wayside, others lurk in cemeteries; some possess their victims with madness, others inflict diseases upon them; one particularly baneful, known as Lilith, seeks to destroy children in infancy. Against these supernatural agents many devices and charms are employed, of which a few examples are given below.

The clothing habitually worn by the Abyssinians is very simple, consisting of a long white shirt, reaching down over the trousers. Over the shoulders is thrown the *shama* (shawl), which hangs in deep folds (see illustration on page 916). The general effect is strikingly picturesque. The native is highly intelligent, and exercises much natural wit in driving a bargain; but he is lazy, and owes many illnesses, even blindness and leprosy, to dirt.

The women are industrious, rising early, and completing most of the housework before the appearance of their husbands; they do a certain amount of work in the fields as well. They occupy an inferior position and have few enjoyments. Their condition does not, however, deprive them of the pleasures of vanity, and they may be said to be even vainer than the Persians. To enhance their natural charms they dye their finger and toe nails red, and show their teeth to greater advantage by painting their gums black. The eyebrows are sharply defined by art and the breast, neck and back are not unfrequently embellished by elaborate tattoo designs. Yet their appeal is primarily made to the sense of smell and not to that of sight. Scents are highly valued and lavishly used, so that to a



By the courtesy of]

[George Schultze.]

AMULET-WEARING.

In Abyssinia the priests perform the duties of doctors, the patient usually wearing their remedies in an amulet-box round his neck.

European the effect produced is exactly opposite to that desired.

Girls are married at the age of fourteen and fifteen, being sold by their parents, who receive money or cattle in return; pucelage is distinguished by a priest-like tonsure.

Though the women occasionally allow themselves some licence before marriage, they prove faithful wives. Cohabitation is customary before wedlock. The marriage ceremony provides one of many welcome opportunities for feasting and drinking; and any quarrels arising from these carousals are invariably settled outside the courts of justice. In Abyssinia custom decrees that a man shall marry his brother's widow.



By the courtesy of]

AVOIDING THE EVIL EYE.

[George Schultze.]

Abyssinians often cover themselves up in their garments while taking a meal by the wayside in order to avoid travellers casting "the evil eye" upon them.

If a man commits murder, he is handed over to the relatives of the dead, who can either demand his execution or a compensation of money or cattle. If the dead man has no relatives, the priest has sole right to pass judgment and exact such fines as he shall think fit. Or a passer-by, on being adjured "By Menelek," may be called in and compelled to settle a dispute; no easy matter where plaintiff and defendant endeavour to surpass each other in the lies they tell.

The christening is curiously enough celebrated in the case of either sex by the initiation ceremony customary among Muhammadans. The mother goes along with the child to the priest, who, after the fee has been paid, performs the operation outside the church but inside the fence.

The Gallas celebrate a festival of this nature in Addis Abbaba every seven or eight years, the children being initiated between the ages of ten and fourteen. The elders, who have often come from a very great distance, decorate their heads with feathers, and carry poles to which are attached garlands of flowers, and some carry as well the common black leather shields and wear dyed sheep-skins over their shoulders and as masks. (See illustration on page 920.)

Much of their time is spent in collecting money to purchase drink, to give joy to their festivities and to render the boys less sensitive to the pain of the operation. Some of the proceedings might be described as riotous. In one of the dances the men stamp wildly round in a circle, beating on their shields and shouting.

Among the many purification ceremonies which men and women have to observe, one may notice that which takes place should a man visit a house where a woman has given birth to a child. In such a case, he may not enter a church until the child has been baptized and he has been purified by the priest pouring holy water over him.

When a death takes place, the friends and neighbours assemble in the yard outside the house of the deceased, the women lamenting and singing a dirge. The corpse is laid upon a frame-like structure of wood with carved legs, laced with strips of ox-hide—the *alga*—covered with cloth and carried by four stalwarts to the burial ground, where the body is lowered into the grave, so as to face the east. After the funeral a feast is usually given. Another follows in forty days, in token of the resurrection, the ceremony being repeated again in the third and twelfth months after death. The hair is cropped as a sign of mourning.



[Photo by]

[The Exclusive News Agency.]

A GALLA WOMAN.

The Gallas, who, with the Abyssinians and Somalis, inhabit Abyssinia, are a Hamitic race with a strain of negro blood in their veins. They have, though pagans for the most part, become Christianized where they are under Abyssinian rule.

and singing a dirge. The corpse is laid upon a frame-like structure of wood with carved legs, laced with strips of ox-hide—the *alga*—covered with cloth and carried by four stalwarts to the burial ground, where the body is lowered into the grave, so as to face the east. After the funeral a feast is usually given. Another follows in forty days, in token of the resurrection, the ceremony being repeated again in the third and twelfth months after death. The hair is cropped as a sign of mourning.



By the courtesy of

[George Schulerin]

ABYSSINIAN PRIESTS.

The Abyssinian Church was founded in the fourth century, and its chief priest, called the Ahuna, is elected by the Patriarch of Alexandria. The priests may marry but once only.



By the courtesy of

[George Schulerin]

AN ABYSSINIAN CHURCH.

Christening in the case of either sex is, curiously enough, celebrated in Abyssinia by the initiation ceremony customary among Muhammadans. The mother goes along with the child to the priest, who, after the fee has been paid, performs the operation outside the church but within the fence that surrounds it.



Photo by [The Edinburgh News Agency]

AN ABYSSINIAN WARRIOR.

Every Abyssinian is supposed to join the army in case of need, but there is no military training. The matchlock, sword and shield are the usual arms.

preparation, which he sucks in a pipe; after which he is led to the place where the theft was committed, to detect the thief.

The evil eye, the reader will have noted, plays an important part among the native superstitions. The Abyssinian dislikes to be watched while eating, and people may often be seen by the roadside covering their heads with a *shama* whilst taking their meal. (See illustration on page 917.)

Doctors are unknown except in the European quarters, the people being treated by the priests, who provide their patients with amulets and decoctions of herbs. (See illustration on page 917.)

The priests who profess the power of casting out devils,

Among the many superstitions held by the Abyssinians the following may serve as examples. To kill a hyena is to destroy your good luck, it being believed that these beasts devour the dead, whose souls continue to live on in the animal's body.

Blacksmiths, it is believed, though this superstition is now dying fast, disappear at night up the chimney and are turned into hyenas. They are held to be in league with the devil, and no better-class Abyssinian would allow his daughter to marry a blacksmith.

Illness is often attributed to the effect of the evil eye, against which children are guarded by being always covered with cotton cloth. The cure for ills caused by the evil eye is as follows: the flesh and skin of a hyena are packed into a small vessel and glowing coals are placed on the top. The nose and mouth of the invalid are then fumigated with the concoction, while he howls like a hyena and says "So-and-So cast the evil eye on me."

The white eagle is believed to bring great misfortune and is always shot if possible. The bird's liver is cut out and applied by rubbing to a cow's udder. A portion is then placed in an amulet and the remainder distributed among the fodder. In this way an ample milk supply is ensured. The head of the white raven hung round a beast's neck is a protection against the evil eye.

A peculiar method is practised for detecting a thief. A boy is reduced to a trance-like condition by a secretly-prepared drug, which he swallows in milk; he is then supplied with another



By the courtesy of

AN INITIATION DANCE.

[George Schultze.]

At the initiation ceremony which the Gallas periodically celebrate in Addis Abbaba the elders dance wildly in a circle, beating on their shields and shouting.

proceed by asking the devil the cause of the sickness, at the same time prescribing a remedy, in return for which a gift is demanded—a sunshade or whatnot, according to requirements.

Many cripples and invalids go on pilgrimage to holy places like Sugala and Debra Libanos, where are hot springs to which healing powers are ascribed.

On the roof of an Abyssinian church a cross of metal may be seen, to the four points of which are often affixed the eggs of an ostrich. An old priest gave me the following explanation: "The ostrich has to sit on its egg continuously, for the egg, if left, becomes rotten. This should be an example to people to attend assiduously to their religious duties, lest they too come to rot."

In its origin the religion may have been monophysitic, but its rites have become very confused



By the courtesy of

[George Schreier,

THE MASCAL FESTIVAL.

Of the many festivals and holidays observed in Abyssinia, the most important is the Mascāl, or festival of the Holy Cross.

The most curious part of the ceremonial is when the priests in gorgeous robes dance before the king.

owing to Jewish and Muhammadan influence, traces of which are to be found in the laws. For instance, the Abyssinian, like the Jew, may not eat swine's flesh, nor may game be eaten unless killed by hand. Whenever they shot a gazelle or guinea-fowl its throat was promptly cut in belief that death only supervened on the performance of this act. A pious fraud!

Their chief priest is elected by the Patriarch of Alexandria. Priests, with the exception of he who officiates in the Holy of Holies, are permitted to marry, but once only. There are numbers of monks and nuns, but only single men and elderly women are allowed to enter the cloister. These are supported by alms. The priests can write and education is in their hands, but a man may not be educated above his station, and all modern ideas are rigorously excluded from the instruction given. A man who displays any degree of intellectual curiosity may quickly find himself accused of heresy by the ubiquitous priest and cast into prison. A limit is also fixed to the amount of wealth an individual may amass.

The Abyssinians have many holidays during the month, indeed, more fantasias than working-days, the following being the chief monthly festivals: the four Saturdays and Sundays, the feasts of St. Michael, St. Gabriel, St. Miriam, and St. Georgio, on the 12th, 19th, 21st and 23rd of each month, and the birth of Christ, which is celebrated on the 28th of each month.

They also celebrate important holidays at Easter, Christmas and the New Year (in September), and, shortly after the New Year, the Mascal, in commemoration of the discovery of the Cross. (See illustration on page 921.)

The festivities continue over three days. At these festivals some priests carry gold, silver



INSIGNIA OF PRIESTHOOD

and brass crosses; others, censers, crowns, pictures of the Virgin and Child and Cross-marked silken sunshades. The priests, clad in gorgeous vestments, dance, and many of their dances are of great antiquity, and supposed to be based on the dance of King David before the Ark.

With all these gaities, however, the Abyssinians do not forget to fast, and they observe closely the frequent and severe restrictions imposed by their religion. They fast ordinarily every Wednesday and Friday and throughout the months of March and April. The rainy season, about August, is also a special season of fasting and prayer.

It is not possible to give a full description of the religious life of this country, but enough has been said to show the enthusiasm in carrying out the feasts and fasts of Christianity, whose state establishment is not the least remarkable feature of Abyssinia.



Photo by]

[Laloyan & Co.

AN ABYSSINIAN WOMAN.

Over a richly-embroidered silk shirt, an Abyssinian woman wears elaborate jewellery of beautiful design and workmanship. She wears bracelets, ear-rings, bangles on her wrists and ankles, and is very fond of perfumes.



[Photo by]

[Dr. Arnold Heim.]

CUTTING UP A SEAL

The seal is the mainstay of the Eskimos, and the capture and cutting up of one is an absorbingly interesting event. To the left of the photograph is seen a *kayak*, the light canoe in which the Eskimo does his work afloat.

CHAPTER XXXVIII

ARCTIC AMERICA. By WALTER WOOD

THE Eskimos, who have been called a circumpolar people, number about forty thousand, and inhabit a great part of the northern regions of North America (see map on page 935). They comprise twenty-two different tribes, but the same characteristics are found throughout the inhospitable regions of the Far North.

These dwellers in a barren, bitter land are essentially a maritime people, and rarely get any distance from the sea from which they wrest a rough and precarious living. Their existence depends primarily on the seal, which gives them food and clothing and provides them with light and fuel. The Eskimos are known as "raw meat eaters," and where civilization has not reached them they remain in the filthy and degraded state which has been their lot for many centuries. These Eskimos are born and reared, and spend their lives in circumstances which for hardship and primitiveness have few, if any, equals amongst even the least fortunate of the peoples of the world.

It was formerly believed that the Eskimos were of Mongolian origin, but the accepted theory now is that they may be considered as coming from American Indians. The harsh conditions of Nature which have compelled them to herd together have developed a crude and simple Socialism amongst these children of the chase. Tents made of skins form the summer homes of the Eskimos, and primitive houses give them accommodation during the winter. Into these structures men and women and children of different families are crowded, and in them the people are born, are ill and die, and from them they are carried to their graves.

More variety is afforded by the winter dwellings than is given by the summer tents. The remarkable harmony in which the Eskimos can live was illustrated by observation of a tribe on the Greenland coast. This tribe comprised four hundred and thirteen persons, who were divided into eleven small communities. These communities were in winter quarters at different stations, the greatest distance between any two stations being eighty miles. The communities were, in fact, families, for only one house was provided at each station, and in it all the members of the community lived. The highest number of occupants was fifty-eight. The community observed numbered eight families, the total number of persons being thirty-eight, all of whom lived in the one room which formed the house. This room was twenty-eight feet long and fifteen feet broad, and in no place was the height more than six and a half feet. A ledge or bench, five feet wide, ran along the back wall of the room. This ledge was partitioned off by means of curtains into eight compartments, the size of these varying according to the number of persons in the family occupying it.

Throughout the long Arctic winter these thirty-eight men, women and children lived in the one room, eating, drinking and sleeping, and mourning and merry-making; yet there was nothing in the nature of a breach of the peace. This amiability and toleration is one of the most notable characteristics of the Eskimo people; indeed, they have no word to express scolding, nor have they the equivalent of "war." They are sparing of words, and their language is so compressed that one word will express the meaning of a score of words in other languages.

When quarrels arise, the Eskimos have a singular and amusing method of settling them. The man who has a grievance sets forth his complaint in a song, and when this has been composed to



Photo by]

ESKIMO WOMEN CARRYING THEIR BABIES.

[Dr. Arnold Heim,

In a spacious sort of hood the Eskimo woman carries her baby and goes about her work and her duties. When she sits down she jerks the hood forward and the infant is shot out, but the mother never fails to catch it. The hut, made of poles and skins, is a typical summer dwelling.

his satisfaction, his enemy is invited to come and listen to it, which the enemy does, for these occasions are something in the nature of general entertainments to which friends of both parties are welcomed. There is much drum-beating while the song of wrongs is being sung. If approval of the song is shown, then the vocalist is considered to have triumphed and to have a just cause of

complaint; but if dissatisfaction is expressed, then it is reckoned that he is punished. Dancing at these gatherings adds to the general good-humour of the occasion.

The ordinary marriage customs of the Eskimos are simple, and love-making is an infinitely more prosaic proceeding than it is in countries which are more favoured by Nature than these circumpolar regions are. Weddings are casual happenings, and there is no established form of marriage. A man wants a wife and accordingly he gets a woman to act as one. It is an elastic arrangement, for if the female does not prove satisfactory the man sends her back home and tries another, or he may keep her and still try another. In such a case the second woman ranks as a concubine, and on the death of the acting wife she steps into her place. Polygamy is not uncommon, and the custom of exchanging wives prevails. When some sort of form is observed in relation to the marriage understanding, the bride is



[Photo by]

A TATTOOED WOMAN.

[Hilff's Annals.]

The modern and mixed type of Eskimos are occasionally tattooed, but in some of the circumpolar regions the practice is unknown.

regarded as being adequately equipped if she brings her clothes and a lamp and a knife. Having become a married woman, she forthwith carries out the heavy and often filthy duties attendant on her lord's welfare and comfort. There is much hard work to be done in preparing the sealskins for the needle. This task falls upon the women, who are obliged to chew the skin in order to soften it. Persistent occupation of this sort on such difficult material often wears the teeth down to the gums.



[By the courtesy of]

PUNTING ON FLOES.

[Dr. S. K. Hutton.]

The Eskimos take advantage of the small pans of ice, or floes, which are afloat and use them as platforms from which to kill seals. Occasionally one of these pans is carried out to sea, and the occupants die slowly of exposure and starvation.



[By the courtesy of]

BOYS' GAMES.

[Dr. S. K. Hutton.]

The Eskimos are a cheerful people and enter with great zest into their simple games. A party of young people is shown who have been disporting themselves with a sledge, the places of the dogs having been taken by children.

Despite this casual method of alliances, relationship is highly valued, and there is a strongly developed wish to continue the species, with a particular desire for male descendants; consequently, there exists a real regard for children, and the little mortals are treated with a care and kindness that could scarcely be expected from parents reared in such a repressing environment. From the cradle to the grave the Eskimo has to fight for his existence, yet everything it is possible to do is done for the children. The youngsters are docile and contented, and rarely know the meaning of harshness or unkindness. Orphans are readily adopted, even when parents have a number of children to provide for; and it seldom happens that these new-comers are not treated with just the same kindness and consideration that are shown to the parents' own offspring.



[By the entrance of]

A WINTER SNOW HOUSE.

[Dr. S. K. Hutton.]

The huts of summer are replaced in winter by snow houses and houses built of turf and wood and oddments. Into these abodes the Eskimos crawl through a low hole, and once inside many of them strip entirely owing to the closeness and warmth of the atmosphere.

In the matter of dress there is little difference between that of the men and the clothing of the women. Trousers are common to both sexes and the forms of head-dress are practically the same. The men of South Greenland wear a garment called a *timiak*, made of bird-skins, the feathers being turned inward. This *timiak* has a hood, which is drawn over the head in the open air. Another garment, called *anorak*, a sort of vest, made of cotton, is worn over the *timiak*. The trousers are made of sealskin, and the same material is employed for the footgear, which serves the double purpose of sock and shoe. The combination is called *namiks*. These consist of an inner sock, with the fur turned inward, and an outside shoe, made of hairless, watertight hide. Into the fur interior the naked foot is put.

The women also of South Greenland wear a jacket made of bird-skin, but it differs from the men's garment in that it has no hood. Instead of the hood there is a high collar made of black

dog-skin, outside of which a highly coloured broad necklace of beads is worn. In the cases of both men and women, the wrists of the bird-skin garments are decorated with black dog-skin, the women's cotton vests being the brightest colours that can be obtained. In spite of her apparently hopeless environment, the Eskimo woman possesses an astonishing amount of feminine vanity, and, in addition to donning as much colour as she can assume, she uses brightly coloured leather to embroider infant about with her constantly, without interfering in any way with her duties and her work.



By the courtesy of

[Dr. S. K. Hutton.]

AN ESKIMO WOMAN FISHING.

The Eskimos have known the use of goggles as a protection against snow for a long time, and very odd examples of wood, much resembling a mask, are in existence.

her trousers of mottled sealskin or the skin of the reindeer.

The most striking of the Eskimos' garments, however, is the *amant*, which is used by women who are nursing children. The *amant* is in appearance very much like the *anorak*, with the exception that at the back there is a sort of pouch into which the child is put. This pouch is lined with sealskin or reindeer-skin, and forms a cosy and warm and safe retreat for the child; and it enables the mother to carry the

More elaborate and decorative still is the dress of the Eskimos who live in and near the missionary settlements. This statement has special application to the females, and the quite modern type of Eskimo girl is not seldom by way of being very much of a belle, and the children are well and picturesquely clothed. So completely up to date are the more fortunate of them that they are provided with snow goggles, which are also used by the women, especially when they are engaged in tasks outdoor, such as fishing, which require the exercise of great patience. When the women



By the courtesy of

[Dr. S. K. Hutton.]

THE KOMATIK, OR DOG-SLEDGE, AND TEAM.

The Eskimos' dog-sledge, called *komatik*, serves the purpose on land that is served by the *kayak* on the sea. The dogs are guided, not by reins, but by the enormously long whip which the man is holding.

of some of the tribes are unable to satisfy their cravings for finery, they have some compensation in the crude tattooings which are carried out, and which are looked upon as distinct embellishments.

The hair of the Eskimos does not readily lend itself to attractive dressing, though a few of the most comely women manage to give it an agreeable appearance. Black and straight, and exceedingly coarse, the hair of the men is mostly allowed to grow wild, and sometimes it is never cut. A band or thong is used to keep the hair back from the face. The usual mode of dressing adopted by the women is to knot the hair in a tuft on the crown of the head. This knot or tuft is a source of very great pride, and the wearer's chief object is to make it stand up as stiff as possible. In the knotting and tying different coloured ribbons are used in Greenland. A red ribbon is worn by unmarried women; but if they have had a child the red is changed to green, this colour being also



From Stern copyright.

ESKIMO SPORTS.

[By the Illustrated & Underground.]

Eskimos are fond of sports such as wrestling, running and javelin-throwing. They are skilled at tossing a man in a blanket, which is as popular an amusement among them as it is in Siberia.

worn by a widow who has a child. A blue ribbon indicates a married woman and a black ribbon a widow; but frequently old widows wear a white ribbon.

The very nature of the Eskimos' lives makes personal cleanliness impossible. When water is to be had only by melting snow or ice by means of precious fuel, it follows that the liquid is used only for essential purposes. The most primitive of the tribes are indescribably filthy in appearance and habits, and even with the Eskimos of the settlements it is a matter of extreme difficulty to inculcate the observance of cleanliness. Some advantage in the way of cleanliness and comfort is gained by the custom of certain Eskimos, men, women and children, going about in their tents and houses entirely naked. The unwholesome warmth of the interiors of these dwellings induces the Eskimos to cast aside their clothing in the way described. The custom disappears with the advent of Europeans, but Dr. Nansen considered that this was more the result of affectation than real modesty.

The religion of the Eskimo is a compound of fear and idolatry, but mostly fear, the greatest of



[Photo by]

[Dr. Arnold Heim,

A GREENLAND BEAUTY.

In and near the settlements there are some quite attractive-looking women, but these are not the pure Eskimo breed. The looks and features of the pure-bred Eskimos are flatter than that which is shown. The lace adornment is uncommon, and is probably foreign work. The girl shown is about twenty years old, and is Mongolian with a mixture of Danish blood. She comes from Tkerasak, North-west Greenland.



(By permission of)

[The Moravian Mission.]

A LONELY SEPULCHRE.

When a man is buried his possessions are put in or outside the grave, and here is seen one of the soapstone shallow dishes which are used as lamps.

not believe in the existence of a hell. Religious festivals are held by the Eskimos, who, in conducting them, wear masks to give effect to their performances. The Eskimos, however, are very susceptible to the influence of the missionaries who work amongst them, and many have not hesitated to abandon their pagan practices in favour of Christianity. The Eskimos, too, in other directions show a tendency to relinquish old habits when they are satisfied that new methods are better.

Many diseases, particularly consumption, ravage the Eskimos, whose hard lives and often insufficient food make them ready victims to grave ailments. Nor do the people as a rule attain an

advanced age, though the modern medical methods which are being employed amongst them are undoubtedly tending to a prolongation of life.

When Eskimos die, their bodies are buried on land or cast into the sea, the particular possessions of the deceased being placed on the beach or by the grave, partly for the sake of getting the things out of the way, so that they shall not act as reminders of the departed, and partly because there is a feeling that the dead person may have use of them in the spirit world,



(By permission of)

[The Moravian Mission.]

AN OPENED GRAVE.

Very often the graves in which Eskimos have been buried are opened by predatory dogs, or fierce storms may blow the stones away and expose the corpse or bones.

and may have that use when the things have rotted and the spirits have gone to another sphere (see illustration on this page). There is much sham grief in connection with the dead, and some of the customs of mourning that have to be observed provide a good excuse for neglecting work.

In past years, when death came, it was followed by wrapping the corpse in skins and laying it on the bleak rocks, placing with the body the clothing and simple articles which had been used by the deceased in life; and that state of things still prevails with some of the tribes; but in the cases of the more civilized communities wooden boxes, which are obtained by barter from the traders, are used as coffins. There is no deep burial in the ground, and the exposed bodies or coffins are frequently found by the Eskimo dogs and the bodies eaten, these fierce and ravenous brutes having no difficulty in destroying the makeshift coffins. The nomadic habits of the Eskimos necessitate departure from a spot where burial has taken place, so that if the dogs have been at work the bones are left to whiten and decay. These dogs, which are frequently half wolf, one parent being a dog and the other a wolf, are dangerous and treacherous, and in recent years have occasionally attacked and eaten men, women and children. They have been the friends and helpers of the Eskimos for generations, but in Labrador they are being superseded by the reindeer, introduced to the country some years ago by the Royal National Mission to Deep Sea Fishermen. The reindeer have proved not only most successful for travelling purposes, but they have also provided a welcome change in the meat food of the Eskimos, and these animals have now grown into large and profitable herds.

Civilization, through devoted missionaries, has done much for the Eskimos, and it has greatly altered their customs; but association with the white man has too often proved disastrous, for the Eskimos have become afflicted with some of his worst vices without having acquired his chief virtues.



Photo by]

AN ESKIMO TOMB.

[Rolf Amundsen.

Dead Eskimos are wrapped in skins and carried out for burial. In addition to the old-fashioned articles, such as soapstone lamps, quite modern iron utensils, such as pots, are put near the body.

CHAPTER XXXIX

MEXICO. By CHARLES RUDY

MEXICO, "land of silver and flowers, of *pulque* and colours," is one of the gardens of the world. The



Photo by

A TEHUANTEPEC WOMAN.

[C. B. Wolfe.]

The national costume consists of a brilliant-coloured skirt and a *huipil*, or sleeveless bodice, to which is attached a starched lace ruff, which either stands erect as in the picture or is dropped on the shoulders.

of the United States. The Mexican Indian, on the other hand, being essentially a peaceful tiller of the soil, has continued his vocation in spite of oppression, down to the present day. He is the backbone of the nation, representing more than half the population, and, when educated, will be the preponderant factor in Mexican life.

Dress varies with him according to the climes—here tropical, there temperate or cold—but

people who inhabit this Place of Delights have the characteristics of those who live in gardens, being careless and gay, but self-centred and improvident. Moreover, they have suffered from outside influences and from the demoralizing atmosphere created by centuries of oppression.

The Mexican belongs to one of three great classes. Either he is an Indian, belonging to one of the many tribes that inhabited Mexico when Cortes, one of the great figures of history, overthrew the power of the Montezumas, or he is half-breed, *mestizo*—that is to say, an Indian with a strain of white, preferably Spanish, blood in his veins; or he is a "white man." The old "white" Mexican families whose escutcheon is free from Indian blood are few indeed, so that the European inhabitants, at best only about one-sixth of the total population, are composed of foreign immigrants, adventurers and business men, who move across the picturesque stage of Mexican life and add to its brilliancy. Their civilization is thoroughly Spanish, as are their customs—courtship, marriage, et cetera, and will be dealt with in the chapter on "Spain."

The Mexican Indian must not be confounded with the American Indian as we know him in the pages of Fenimore Cooper and his disciples. The Iroquois and Arapahoes were warriors and hunters whose fate it has been to disappear as factors in the life

always brilliant with gaudy colours and flashing with silver ornament. The essentials, with variations and additions, are the *sarape*, a multi-coloured blanket that serves many purposes, and the *rebozo*, a broad scarf or shawl of blue, yellow or violet, which is worn over the head and shoulders, dropping in graceful folds and, as often as not, being caught up over the arm. The Indian women throughout the country go bare-footed, many of the men, however, indulging in twist and hemp sandals.

In matters of this life, the descendants of the Aztecs and Mayas and kindred tribes are frankly materialist; in matters beyond the pale of their understanding, they are both superstitious and idolatrous. Their religion is nominally that of the Roman Catholic Church, but it is, to a very large extent, the continuation of Aztec and Maya lore. Religious processions have been abolished by the Government, but they still exist in the country, in small Indian villages, built of bamboo huts thatched with palm-leaves. And they are quaint, if noisy. A band, of drum and fife, heads the procession, and is followed by the pious (and all are pious), who carry weird, cabalistic figures of

coloured paper held aloft on long poles. What their meaning is nobody knows and nobody cares. They are taken as a vital accompaniment to a religion that is mumbled to them in Latin; they form an integral part of that which they apostrophize as *costumbre* (habit), against which let no man raise his hand. If they only knew it, these weird figures date from the days of their ancestors before the Conquista. It is the same with their votive offerings of flowers—sacred to that strange man-god who lives as Quetzalcoatl—which are to be found on every roadside shrine (erected to a Virgin of Sorrow or Tears, most likely on the spot where before stood a pagan altar), in village churches and city cathedrals.

Their offerings prove their love of flowers, and so do their flower-holidays, those gorgeous feasts of colour in April on Vico Canal near Mexico City, when the Aztec *chinampas*,



By permission of

A LENTEN PENANCE.

[The Journal Photo Agency.

Lent is the great season for doing penance, and native women often ascend the Sacer Monte, Amecameca, on their knees, wearing crowns of thorns.

or floating gardens, are a mass of bloom and Quetzalcoatl is frankly worshipped as the God of Nature.

The Flight to Egypt is celebrated every year with great ceremony during the *novena*, or nine days, preceding Christmas, and called *las posadas*, or inn, in commemoration of the inn at Bethlehem. A certain house is chosen by a family or group of friends as the scene for the festivity. This consists of a torchlight procession through the house, accompanied by the singing of a litany, to a room where admission is asked for Joseph and Mary. On obtaining an affirmative answer the demonstrators open the door, and deposit therein the wax figures of Joseph and the Virgin. A return is then made to the dining-room, where carousing is indulged in for the remainder of the night. The same performance is repeated eight consecutive nights. On the ninth, however, the figure of Our Saviour as a child is added to the group, and on the following day the *piñate*, a hanging, tinselled jar with streamers, which takes the place of our Christmas-tree, is broken and the presents which it contains are scrambled for by the children.

In their relation to each other, the sexes are strangely matter of fact. I refer, of course, to the lower, or Indian and *mestizo*, class. In the middle and upper classes, the romance of flashing black eyes, seen in a balcony or behind the *reja*, is identical with the customs of Old Spain, even to the rôle played by the fan, the discreet go-between and the patient "bear" twirling his moustache at the street corner, and making weird signs with a cigarette that are only comprehensible to one pair of eyes.

Among the Indians, on the other hand, the romance of life is the outburst of a passion. At fourteen the average girl is already married or mated, for marriage itself is not an essential. Those who can afford it, marry; those who cannot, tie their own hymeneal knot. It is true that since the Government has made it a law that only marriage in the registry office is legal, and that Church marriage by itself is illegal, the celebration is within reach of all. But the Indians in their villages know nothing of laws, and believe the *cura* who tells them that only the vows taken in Church are



From stereo copyright

[By Underwood & Underwood.]

THE DISPOSAL OF JUDAS.

The "disposal of Judas" is the crowning event of Holy Week in Mexico. At a given signal fireworks, among which are prominent figures of the arch-irritator, explode in all squares and market-places. In the native mind Judas is the emblem of the spirit of evil—the Evil Eye—and hence the joy at his "disposal."

binding. The result is that, knowing nothing about the one, and not being able to afford the other, the ceremony is apt to be dispensed with. This laxity is partly explained, moreover, by that obtaining in the pre-conquest days, when the act of cohabitation was in itself binding.

Apart from this laxity, however, the union is in every way a moral one, inasmuch as it is not taken by the man as an excuse to escape any responsibility with which he may have shouldered himself. It might, as a matter of fact, be more to the point to speak of the woman in these terms, for hers are the responsibilities and the work. She labours in the fields and labours at home, spins the fibre of the agave and grinds the corn for the *tortillas* or flat cakes that are the staple nourishment of the population and are always home-made. She does the washing on the bank of the river, looks after the bairns, and goes to market, both to buy and sell. She squats in her booth—four poles and two mattings, one for her wares and one for shelter from the sun—and sings her wares; the while the man, an



Phot. 19]

THE PUBLIC LETTER-WRITER.

[C. B. White.

The *evangelista*, or public letter-writer, is to be met in all market-places throughout the country, and his art is highly appreciated by the illiterate lover, anxious to give poetical expression to his or her feelings.

inveterate smoker of cigarettes, lounges about. The red flag hung out at a shop window tells him where fresh *pulque* is to be had, and off he goes, perhaps to be joined later by his wife, who smokes and drinks as well as he. Or, instead, she may go to consult the *curandera*, the witch, who plays as important a part in her life as the curate.

There is no antagonism between sorcery and Church to the native mind; one is rather complementary to the other. The sign of the Cross will, to all intents and purposes, keep away the Evil Eye; so will the *curandera's* potion. Therefore, argues the Indian woman, with both weapons she is doubly armed. Perhaps she is jealous of her husband, and surely the *curandera's* recipe will render prayers more efficacious. Besides, the witch is more human than mumbled Latin, and, an adept in the lore of her race, she touches superstitious chords that have slumbered since Guatemotzin, the last of the Aztec kings, whose memory is wildly fêted each year by the Indians, went on his long journey. Consequently, her sway is an important one, and in her favour be it said that she is learned



[Photo by]

[The Exchange News Agency.]

HOLY WATER CARRIERS.

Holy water carriers of *Agua Fria* fill their vessels at the fountain blessed by the Church prior to the celebrations of Easter Day. A ban has recently been placed by the Government on Church processions, without, however, affecting the religious fervour of the Mexicans.

in the secrets of medicinal plants, as were her forbears, and that, if lives have been lost through her folly, tragedies wrought through her machinations, and thousands fooled by following her ridiculous instructions, many more have had their ailments cured by her simple methods.

Where superstition—and it is naïve in Mexico as compared with other countries—thrives, the magic arts thrive also, and Mexico is no exception. The birth of a child—otherwise an unimportant event in the life of an unspoilt people—is the occasion for the astrologer, amateur or otherwise, for the seller of charms that will make the boy a happy man in his time and the girl an uncomplaining mother. The next step is to take the offspring to the church to be baptized. Even if the father and mother are not married, the child must be baptized, cost what it may, and *peones* (native labourers) are frequently to be met on the highway with a babe in their arms, on their way to the nearest church. This is the father's first duty, and he never shirks it. As for the mother, she is, as are her kind, passionately fond of her child, especially if he be a boy, and, unless she has a daughter old enough to toddle around with the child on her back, the baby will never leave her, being slung across her back and held in place by the *rebozo* when she works or walks. As soon as the child is able to talk, it is taught a prayer, and gradually the mother imparts to it her stock of traditions and legends, miracles and religion, which go to make up the child's knowledge of the unseen wonders of the world. With such an education the preservation of old Aztec traditions and lore is assured for generations to come.

The shadow of death casts but a passing gloom over the Mexican, and the bones of the dead, except in cases where special payment has been made to the Church, are not allowed to lie longer than a couple of years in the ground. Among the poorer classes the coffin is merely a convenient



Photo by

AN AMATEUR BULL-FIGHT.

[C. B. Waite.

A *braserada*, or amateur bull-fight, is very popular, and one is here seen at the foot of Mount Popocatepetl, "the smoking mountain." The *corrida formal* (professional bull-fight), in its stone-built arena, is a much more splendid affair, thoroughly Spanish in its brilliancy.



[Photo by]

[C. B. White]

COCK-FIGHTING.

The cock-fight is Mexico's national "sport," and owners of game-cocks, their birds snug over their backs in native-woven straw tubes, wander through the country, backing their birds against all comers.

receptacle for transporting the body to the Campo Santo, and is consequently hired from the undertaker for the occasion. The chanting of a Mass is, however, indispensable, and votive offerings of flowers (instead of candles) to the particular saint of the locality are an essential feature of the mourning ceremonies, which include the wearing of black or purple, the servants among the richer classes donning similar garbs of sombre hue. In lonely villages, untroubled since the days of the Conquista, Aztec rites, it would appear, are indulged in by the Indians, even to the sacrificing of dogs, chicken, etc. The latter are, together with turkeys, frequently sacrificed in some weird and perhaps disgusting fashion by the witch, the *curandera*, to counteract the ever-dreaded influence of the Evil Eye—the Great Bad One—who is specially active at the time of childbirth and when illness is in the house.

The Mexican's chief amusements are music, singing and dancing, the almost national dance being the *jarabe*. There are also many mystic dances, a mixture of Church and Aztec lore, reminiscent of the early days of the Spanish occupation. These are danced, with the accompaniment of drum, lute, and masks, at stated times of the year, and vary according to locality. In the far-away south the *danza de la conquista*, showing Aztecs overawed by the arrival of the white man, is among the most characteristic. The *fiestas* of the Church, as are the patronymic or saints' days of relatives and friends, are also féted gleefully by the population—dancing, gambling, cock-fighting and the bull-fight being the leading amusements. As regards cock-fighting, the bull-fight, and the *baraja* (cards), all of Spanish origin, they have become essentially national. After the *cura* (village priest) and the *curandera*, the agent exercising the greatest influence on the life of the Mexican is *pulque*. This national drink is made from the agave, a plant resembling a huge aloe, which, cut at the right time, gives forth a honey-like fluid. Treated with *madre de pulque* and allowed to ferment for twenty-four hours, it produces a strong-smelling liquor, to drink which the Mexican will spend his last centavos. Too generous libations—and they are frequent—produce a dull kind of intoxication. The *pulqueria*, where it is sold, is an interesting establishment, and it is here that many a fleeting glance of Mexican life can be obtained by the traveller in Mexico.



By permission of]

[J. Gaston Flores.

POTTERY VENDORS, MEXICO.

Mexican pottery is deservedly famous, being made of a fine, porous clay, artistically painted by native women in the villages. The cleverness shown by the potters in cutting and shaping their moulds has always excited the admiration of foreign visitors to Mexico.

CHAPTER XL

THE WEST INDIES. By CHARLES RUDY

THE peaceful Arawaks and warring Caribs of the days of Columbus have been, with the exception of a few Caribs marooned in Jamaica, completely exterminated, their place having been taken by the negroes imported as slaves from Africa from the sixteenth to the nineteenth centuries. These freed negroes, with mulattoes and creoles, form the bulk of the West Indian population to-day. But the step between the savage hordes of the heart of Africa and the fetish-worshipping crowds of Hayti is a small one, the grotesque and disgusting spectacles of the Congo wilds being repeated in the wooded hills behind Port-au-Prince. Thus it is throughout the West Indies: in the more civilized islands, such as Jamaica, for instance, where firm administration has been established, the superstition of the negroes is wisely held in check, but the shadow of the obeah-man hangs over the island, just as the power of the *papaloy* rules supreme in the Black Republic, and that of the *guangatero* in Cuba and other islands where the inhabitants speak their Spanish creole.

The mildest form of fetish-worship is, as stated, that obtaining in Jamaica.

The nominal religion of the negroes is Christianity. But, though outwardly they comply with the tenets of our religion, at heart the African instinct slumbers, and is not dead. This instinct can best be explained by calling it the cult of the fetish, of a charm frustrating the machinations of the evil spirits. According to Jamaican lore a human being possesses two spirits, a good one and a bad one. The former goes back to Africa when a person dies, in view of which a deceased is kissed by his relatives and friends, and given messages to be borne across the ocean. The evil spirit, on the



Photo by]

VOODOO WORSHIP, HAYTI.

[Sir H. H. Johnston, G.C.M.G.]

The tom-toms, or Voodoo drums, are used in the pagan dances at Hayti, West Indies, and their monotonous drumming is often heard at night-time.

other hand, remains with the corpse in the grave, and emerges at night in the form of a "duppy." It is at childbirth, or at the moment of death, that "duppies" are most active, however, and it is at these times that special precautions are taken to frustrate them. The new-born babe's neck is immediately encircled with a green bead necklace (worship of the green snake?) and under his pillow are placed an open pair of scissors, representing the "X," and a Bible; he is not allowed to leave the house until the ninth day, in case a "duppy" should seize him. After a person's death, on the other hand, all standing water is immediately thrown away, lest "duppies" settle therein. But the dead man's "duppy" has to be propitiated, and therefore rum and food are placed at its disposal, in case it should hunger or thirst.



(Photo by)

CHRISTMAS FINERY.

[The Excelsior News Agency.]

Christmas is the great festivity in Jamaica, and the native population make the most of it, the women, especially, decking themselves out in their very best finery of lace and gold ornaments.

The obeah-man is one who, thanks to his superior knowledge of sorcery and witchcraft, is able effectively to combat the evil power of the "duppy." He is conservative in his methods, employing the time-honoured system of cabalistic drawings and weird incantations. He goes farther, however, and some of his occupations are to "bottle duppies," set them on the track of an enemy, and to distribute charms—strange mixtures of leathers, hair and plants—among his customers. The obeah-men become dangerous at times, seditious and unruly, in which case the British authorities watch them closely. Were it not so, matters would soon drift beyond control, and the next step towards Voodooism, as practised in its most debasing form in Hayti, would be quickly taken.

Between both forms of Voodooism, the mild and the acute, there are many variations, according to locality and the administration obtaining on any given island, be it Danish on St. Thomas or Dutch at Curacao, French at Martinique or American at Puerto Rico. In the old Spanish colonies, such as



MASKED DANCERS OF OPAINA, RIVER APAPORIS, BRAZIL.

The tribes living on the Apaporis river have many strange dances connected with spirit worship, the object of which is somewhat obscure. They have a religious purpose, in this case the propitiation of the wool spirits, and often represent the actions of birds or animals, such as the swallow or jaguar. The postures and movements of these dancers are wild and monotonous.

Cuba, for instance, the Roman Catholic Church has, by giving the *guagantero* and the *santiguadora* a certain latitude, succeeded in keeping the fetish-cult within rational bounds, and has only then shown her unrelenting opposition when an obeah-man, more hardy than the rest, set himself up as a *Dios nuevo* (new God) and attempted to gather followers. Since the proclamation of Cuban independence, however, Voodooism has been gaining ground in the island among the negroes, and has become tainted with the anti-white racial feeling so prominent in Hayti.

Voodooism in the above-named island is the frank worship of the green snake. This latter, like the gods of the pagans, must be propitiated if he is to keep off the evil spirits, and in order to do so, sacrifices become necessary—chicken, goats, and "goats without horns," by which is meant, unfortunately, human babies. In other words, the Congo rites of Voodooism as practised in Hayti are not free from the charge of cannibalism!

In the priestly hierarchy of this cult, with its *papalays* and *mamalays*, are the *loupgarous* or religious kidnappers. A reminiscent, doubtless, of child-sacrifice is the "rolling calf" of Jamaican lore, against which mothers warn their children. It is supposed to be the bodyless head of a calf, with large, rolling eyes, which licks children, with the result that they either die or disappear. In Hayti the sacrificial animal's blood is smeared over the faces of the adepts, and drunk by the officiating *papaloy* or *mamaloy*. In the case of a chicken, the head is bitten off and the neck sucked; in the case of goats, the heart is torn out. A religious form of hysteria sweeps over the audience at the sight of this blood-curdling scene—at night, in the dark depths of the Haytian forest, with the tom-tom beating dismally, and lurid shadows darting about, thrown by the bonfire burning in front of the box where lies (or is supposed to lie) the green serpent, who is being fanatically worshipped. The scene grows wilder and wilder and more degrading; the *loiloichi*, or stomach-dance, initiated by the *mamaloy*, is taken up by the audience, and a regular orgy of the worst description ensues, and continues until dawn or until, intoxicated with fervour, rum and fatigue, the negroes and negresses fall down on the ground in a heavy slumber. According to all accounts, the greatest of these nocturnal feasts take place at Easter and last for days. Mardi-gras is also the occasion for a riotous carnival, even in broad daylight, and in towns like Port-au-Prince.



Photo by]

[Sir H. H. Johnston, B.C.M.G.]

NATIVE COSTUMES. BARBADOS.

The negroes of the West Indies are passionately fond of bright colours, which are reflected in their wearing apparel.

In the erstwhile Spanish colonies the tom-tom is replaced by the guitar, but even this musical instrument is played in such an ingenious manner as to imitate the notes of the tom-tom. What the banjo is to the negroes of the Southern States, the guitar is to the negroes and creoles throughout the West Indies. But as musicians of the highest order, the creoles of Cuba and Puerto Rico can easily be singled out as pre-eminent. The musical lore of these islands, full of sentiment and feeling, generally in the minor key, has a peculiar rhythm that easily distinguishes it from that of any other country. It is very popular in Spain, where it has been absorbed by the people, and become merged with their own national songs. Dance-music from the "islands" has also spread throughout the world, and the *tango*, with its peculiar hip and stomach movements, so widely discussed at the present moment, originated in all probability in the island of Cuba or Puerto Rico, though latterly modified in the Argentine Republic.

The white population of the islands forms a weak minority, which is practically absent in Hayti



[Photo by]

[Sir H. H. Johnston, B.C.M.G.]

TOMBS OF NEGRO NOTABILITIES, HAYTI.

The "duppy," or evil spirit, of the deceased lives in the tomb where he is buried, and emerges at night to wreak as much harm as he can. The savage rites of the Voodooists are mainly calculated to keep the "dupples" in the tombs.

and Santo Domingo. In the former only a few white families are to be found in Port-au-Prince; the money-lending class in the Haytian towns is Syrian, popularly but erroneously called Egyptian. In Jamaica, East Indians are being introduced as coolies, and, with their own customs and rites, add to the diversity of peoples and races, and help to make the kaleidoscopic picture of West Indian life more brilliant and exotic. The larger islands have, moreover, a considerable floating population of Chinese, engaged principally in Chinese laundries, and in other trades, not less lucrative but far more questionable.

The language of the inhabitants of the West Indies varies, as do their customs, according to locality. Spanish, or a modified form of Spanish, is most generally spoken, followed by an incomprehensible jargon of creole French, spoken as far north as Louisiana, where there is a resident French creole population. The English spoken by the natives in Jamaica, the Barbados, Bahamas and in the Leeward and Windward Islands is a picturesque "pigeon English," generally drawled out with an intonation that is both attractive and catching.

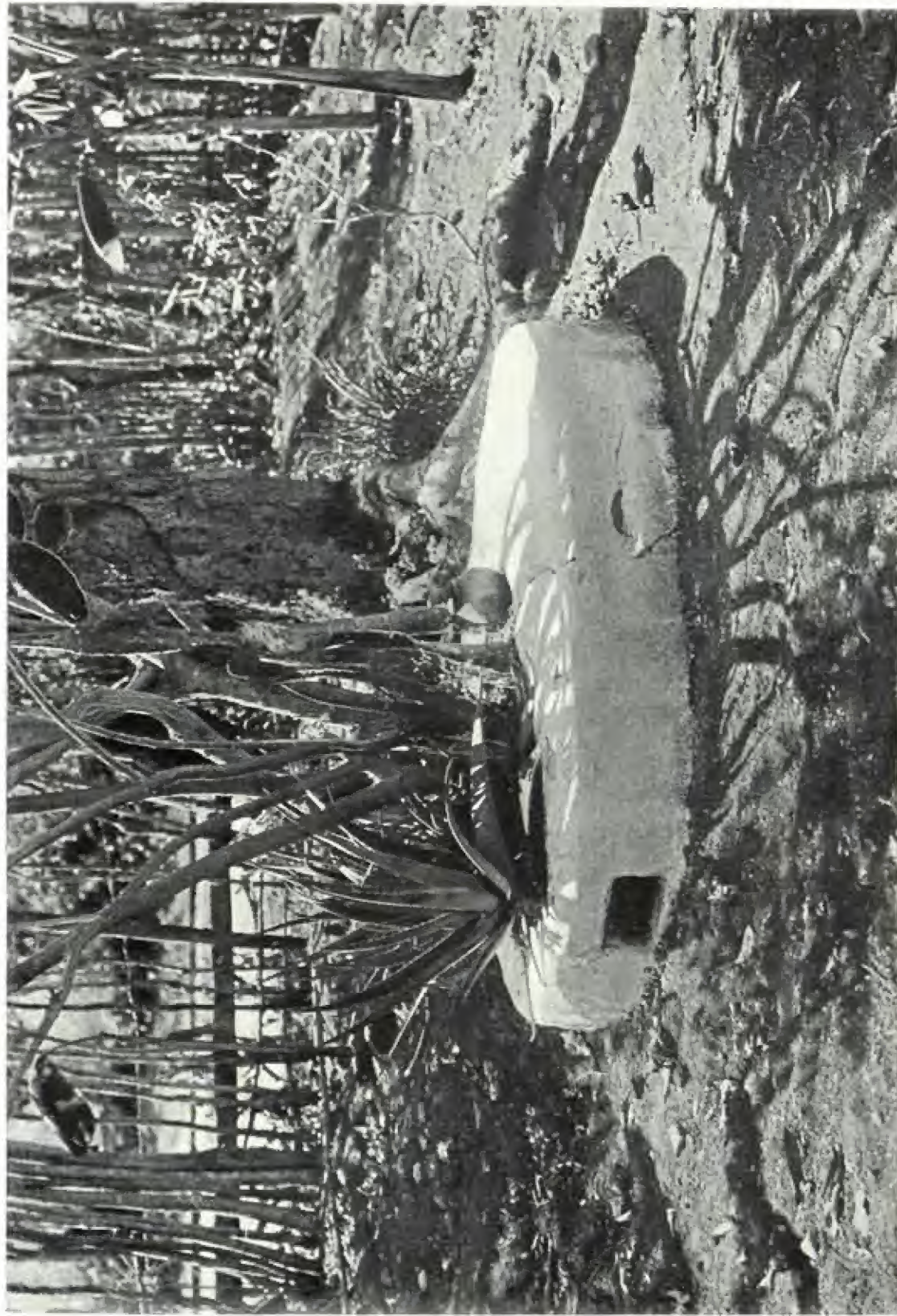


Photo 69]

FETISH TREE, HAYTI.

According to the fetish superstition of the negroes of the West Indies, the spirits of the dead inhabit certain trees. Their must be propitiated, and in this connection several wild savage rites are celebrated in the woods of Hayti. In Jamaica the cotton-tree is apt to be a fetish, in which case its roots are sprinkled with rum to keep away the "duppy."

[See H. H. Johnston, *U. S. M. B.*]

CHAPTER XII

INDIAN CUSTOMS IN NORTH AMERICA. *By R. B. TOWNSHEND*

INTRODUCTION

THE North American Indians, or Amerinds, a convenient abbreviation often used by anthropologists,



From the collection of

ZAPOTEC WOMAN.

[Dr. N. Leach.]

The Zapotec, still numerous in Oaxaca, were a highly civilized and powerful nation in pre-Columbian times. The coil of cloth over the woman's shoulders is twisted to form a head-dress.

maize had had time to spread in pre-Columbian days as far north as Canada and as far south as Chili. Briefly, the Amerind immigrants may be described as paleolithic hunters and fishers, of the glacial or possibly pre-glacial epoch, who arrived while their languages were still in a state of flux. So much have the languages varied that the late J. W. Powell, of the American Ethnological Bureau, distinguished fifty-eight distinct linguistic families north of Mexico, and these again are split up into an infinite diversity of dialects. The long ages which made such differentiation possible, although they did not alter the fundamental characteristics which make the Amerind

form a remarkably homogeneous stock as compared with the various peoples of any similar area in the Old World. They probably represent the fusion of successive waves of immigration from Asia, whether by the Aleutian Island stepping-stones or the Behring Straits ice-bridge, which took place long enough ago for the languages they brought with them to have differentiated since then very widely. The immigration must have taken place before man had made the discovery of metals, seeing that when Columbus came most of the tribes were still in the Stone Age, only a few of the more advanced, like the Mexicans and Peruvians, having got so far as the use of bronze. It took place before man had done much in the way of taming animals, as in North America the only domestic animal found by the followers of Columbus was the dog. It took place before man cultivated the earth, as the immigrants brought no Old World plants with them, but developed for themselves as their staff of life a Central American plant, the maize; and the art of cultivating

an Amerind from Mexico to Canada, allowed of the growth of an extraordinary variety of customs and ceremonies, which often, but not always, follow the line of linguistic fission.

BIRTH

AMONG the Amerinds, as a rule, the cradle for the expected child was prepared before birth, the frame being often made by the father and fitted, padded, and ornamented by the grandmother. In the region towards the Arctic birchbark was used for the frame; on the Atlantic side of the country a thin board was the support; and on the Great Plains a lattice covered with skins; but the Pawnees, a Plains tribe, used a board after the fashion of the Algonquians and Iroquois of the East. Miss Fletcher says that a piece of this board, supposed to correspond to the heart or life, was taken out, and symbolically the child's life was thus supposed to be preserved; it was also considered important that the cradle-head should follow the grain of the wood; the ornamentation of the cradle symbolized the sky, the stars, and the lightning. On the North Pacific coast a tiny dug-out canoe was used for the cradle, and, as on the Siberian coast opposite, this was often suspended horizontally instead of vertically. The basket cradle was in general use both lower down along the Pacific coast and in the Great Interior Basin. The Chinooks of the North-West used a special attachment to the cradle, which pressed down the forehead so as to flatten it, and the same thing was done by the Natchez of the Lower Mississippi and a few other widely separated tribes. The extraordinary deformation thus produced does not seem to have injured the mental capacity of the individual affected, or to have been transmitted hereditarily. In other cases, notably among the Navajos, the pressure of the cradle-board on the back of the head produces a lateral expansion



From the collection of]

[Mr. N. Leach.]

TOTONEC DANCE CEREMONY

A Totonec dance ceremony which takes place in the Papantla district, State of Vera Cruz, East Mexico. Symbolism plays a large part in the religious observances of the Totonec people.

that sometimes gives an appearance of extreme brachycephaly; but this is probably accidental. No harm seems to be done by it; certainly, no tribe has better brains than the Navajos, or rears more children. Indian women are devoted to their babies, but they lose many from ignorance of the best way to rear them. Most of the women are remarkably strong, and can nurse their babies

well into their second year; but if the mother is weakly, another woman will give the baby milk. This is a matter of great importance, as, except among the pastoral tribes, there is no milk to be had for the children. In this connection one may contrast the state of things among the Navajos, with their immense herds of sheep and goats, and the non-pastoral tribes. Many of the latter are dwindling, some are verging on extinction; the Navajos, on the contrary, are doubling their numbers every twenty-five years, which is faster than the rate of the white population of America. But their unequalled success in child-rearing is not only due to the milk they obtain from their flocks; credit must also be given to the fact that nowhere are women treated with such consideration as among the Navajos.

A child is usually given a name by its father or grandfather four days after birth. Miss Fletcher tells us that the Omahas are divided into gentes, or families tracing through



From the collection of

(George Wharton James,

THE DISTRIBUTION OF THE GIFTS AT ACOMA, N.M.

On St. Stephen's Day the Indians of Acoma (who are Christians) make offerings at their patron saint's booth-shrine of peaches, melons and corn, chili peppers and bread. At intervals during the day these are thrown out to the crowd to be scrambled for. The hatted man on the right has his hair at the back in a *chinger*, or Pueblo queue. The women wear blankets and *sutree*-moccasins.

the father, and the name always has a reference to the mythical patron of the gens. Kind treatment of children seems to be universal, partly from good-nature, partly that the spirit of the little future warrior may not be cowed or broken. It is rumoured that deformed children are sometimes destroyed, but in 1903 the writer saw a deformed boy among the Hopi of Walpi, who played about with the others and seemed rather to be a pet than otherwise. One of the favourite games among the Omahas is a sort of follow-my-leader. "Fancy some ten or twenty youngsters, the boys



AN INDIAN CHIEF, SHOWING HEAD-DRESS



(Photo post)

PAUL SHOWEWAY.

(Dr. W. B. Schofeldt.)

Paul Showeway, chief of the Cayuses, an Oregon tribe few in numbers but very brave, now practically absorbed into the Nez Percés and Wallawallas.

We are accustomed to hear of the young men in mediæval Europe, who, before they received the honour of knighthood, had to watch their arms for a night with fasting and prayer. The probation for boys among the Red Indians was naturally more severe, for it was only the hardest, fiercest and most courageous who could survive in such a society. The test of courage among the Cheyennes was as follows: When the boy reached the age at which he might become a warrior, his father took him and fastened him to a post set usually near the path outside the camp along which the women went to fetch water. The way they fastened him was this. Parallel incisions were made in the pectoral muscles and thongs of raw hide passed underneath between them, and then tied to the post, the boy bearing it like a Spartan. He was now left alone, and his task was to free himself by making the thongs cut through both flesh and skin. Most boys leaned back from the post, letting their weight come on the thongs, which drew the flesh out from the chest, and in the course

under eight naked all but a string tied about their bulging little bodies, the girls in a short smock—each child grasps the belt of the one in front and all start off at a shuffling trot, keeping time to a gibberish chant, winding round trees and among the tents, watching for the chance to snatch an ear of corn from some old woman busy with her pounding, and scattering to cover like partridges when she tries to catch and punish them." Or sometimes the children make a circle round the fire in the lodge, and the grandfather tells them tales of long ago, or sings while the children dance in time to the tune. The girls are fond of dolls and dolls'-houses, and the boys have balls and tops, bows and arrows, and slings. It is fascinating to them, as to all children, to imitate the ways of their elders, and the elders train the girls carefully in the needful arts of cooking, fire-making, and the care of the tepee, or wigwam, while the boys learn the use of arms, to hunt, to trail, and to tend the flocks and herds.

Both boys and girls learn the religion and the moral duties of their people, and are proud of understanding them.

of a couple of days, as it suppurated, the thongs broke through. The bravest deliberately grasped the thong with both hands and sawed it to and fro, till in the course of a few hours they came clear. A boy who thus sawed himself free was praised by all men, and looked on as a certain leader of war parties in the future. The moment a boy was free, he was taken back to the tepee in high honour and tended with the greatest care; but all the time he remained fast to the post the women came and went quite near him, carrying water, but no one spoke to the boy, none offered him a drink to quench his raging thirst, none gave him help. The boy was quite free to ask for it, and knew that if he did so help would at once be given; the thongs were instantly cut, and he was free. But he knew also that there was a penalty; henceforward he would be accounted a squaw; he must wear woman's dress and do woman's work; he could not hunt, much less bear arms and be a warrior, and, of course, no woman would dream of accepting him as a husband. To all intents and purposes the boy who failed in the test was turned into a squaw. The penalty was sufficient; the Cheyenne boys, almost without exception, bore the cruel torture with Spartan fortitude, and passed.

At the time when the writer remembers the Cheyennes raiding round the ranch in Colorado forty years ago, it was estimated that there were not more than two or three of these men-squaws in the whole tribe. It was a terrible initiation, and those practised by other tribes were scarcely less barbarous; but they bred warriors. Yet who can pretend to regret that the United States Government has abolished such things for ever?



From the collection of

[George Wharton James.]

SAN JUAN DAY.

A procession of Indians at Pueblo de Taos, New Mexico, which takes place on San Juan Day (June 24th), at Taos Indian Pueblo.

COURTSHIP AND MARRIAGE

Among many of the Indian tribes marriage is not a matter of much ceremony. A chief takes into his wigwam as many women as he can afford to buy with gifts from their fathers and to support.



[Photo by]

PUEBLO INDIAN WOMAN.

[U. S. Press.]

A Pueblo Indian woman carrying an *olla*, or porous water jar of native manufacture. Her cotton blouse and the wrap thrown over her head are of American make, but her woollen skirt and buckskin moccasins are native. The jar which she has filled at the *acolla*, by dipping with a gourd scoop, may weigh forty pounds.

the husband they easily pass into a system of simple purchase and sale. In case of elopement a subsequent payment of gifts is held to remove the disgrace which would otherwise attach to the family. The one all-important law concerning marriage is that every man must marry outside his clan, and usually outside the gens. Sometimes they even marry outside their own nation, as there is a clan among the Navajos known as the Ute, which has an historical origin, being derived

Sometimes a marriage feast is held, sometimes not. There is a good deal of polygamy practised among the Blackfeet, for there is much work to do in the lodge of a chief, and the first wife is glad to have others to share it with her. But the first wife takes a special position, and is called "the-sits-beside-him-wife" of her husband. It is also obvious that among warlike tribes so many men used to be killed in fighting that polygamy was necessary to provide for the women left unprotected. In 1876, not long after the war in which very many Navajos had been killed, the writer was in the camp of a Navajo, rich in flocks, and learned that he had recently taken to himself a third wife, a handsome young woman, of whom he was very proud. But another Navajo later on told Mr. Dee, the trader, that after having enjoyed the privilege of having six wives, he had now come down to having only one, adding that he was much better off without the other five as they consumed so much corn! The main ceremony of marriage consists in gifts. These are always given by the husband to the parents of the bride, and return presents may or may not be given to him and his parents. In some cases divorce involves the return of the whole or a part of the gifts.

Where the gifts are made only by

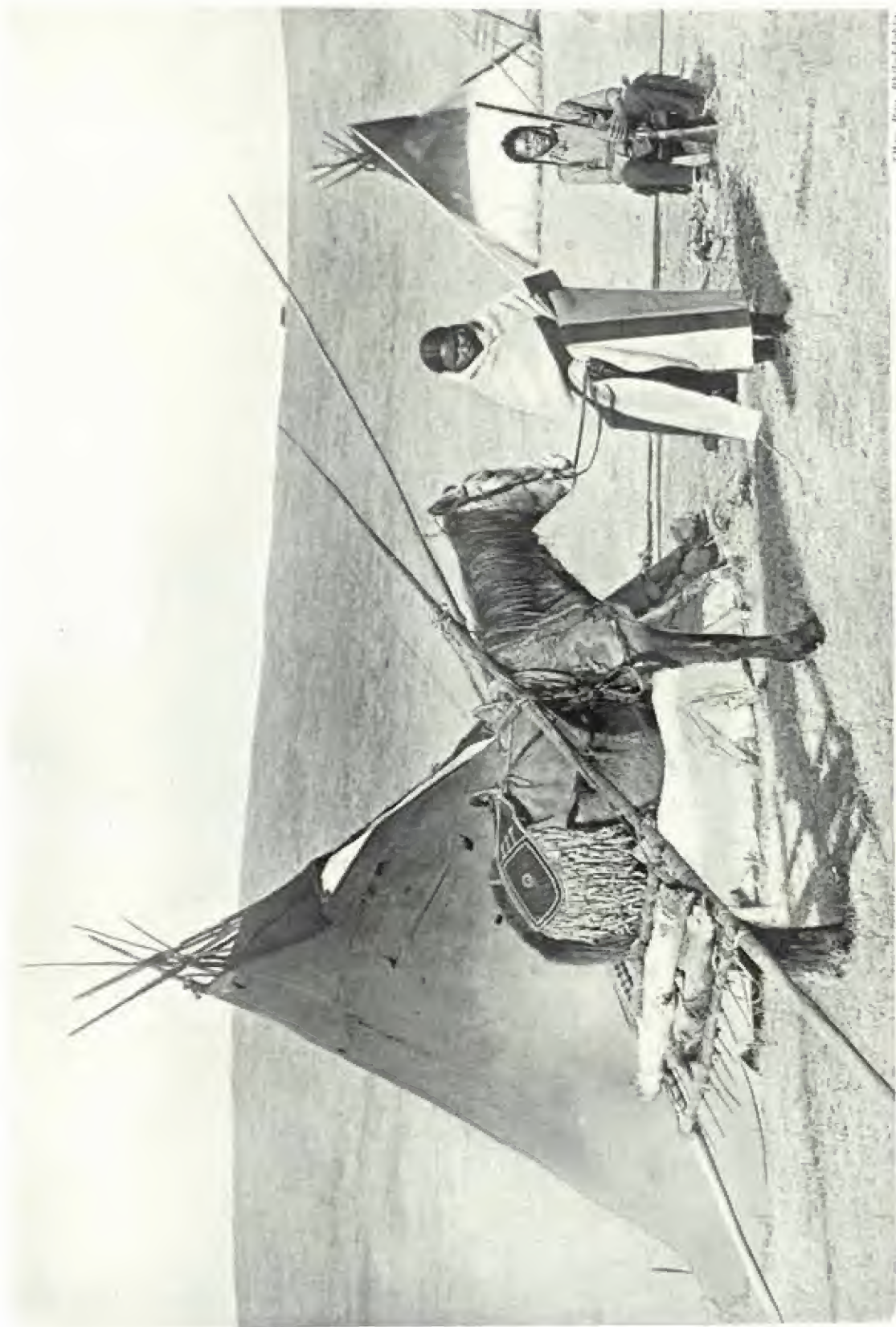


Photo 147

NORTH AMERICAN INDIANS IN CAMP.

For the *Paragait* two lodge poles are tied crossing in front of the pack saddle and united by crossbars behind, on which the load is stacked. The writer has seen three badly wounded *Ticartilla* Apaches hauled off on *tharqois* over a rocky trail. It must have hurt, but they bore it stoically.

[The *Paragait*, Philadelphia.

from Ute women, whom the Navajos obtained by purchase from the Utes on account of their skill in basket-making (Catlin). Among the Blackfeet marriages are arranged by the parents, as it is not customary for unmarried girls to associate with men. When the girl's parents have decided on a son-in-law, the proposal is made by an offer from the father that his daughter shall carry food to the young man's lodge. If the chosen man agreed, the girl did this for a whole moon, during which time her father instructed her in the duties she would soon have to undertake as a wife. Then a feast was arranged to take place in the young man's lodge, to which only his relations were invited. Mother and daughter then carried the food to the door, the girl entered alone, and



Photo by

BLACKFOOT FUNERAL PROCESSION.

[The Exclusive News Agency.]

A Blackfoot funeral procession is winding its way through the *tipies* or lodges. These were made of dressed buffalo hides of old, but now are of canvas. They are blackened near the top by the smoke, which emerges at the hole where the lodge poles cross.

without a word being spoken, took her seat at the bridegroom's right hand and distributed embroidered moccasins to all his guests. After the feast, presents were exchanged, and the girl's mother made a new lodge for the young people, furnishing blankets, buffalo robes, a buckskin dress for the girl, and a buckskin suit for the young man. The Blackfoot girl in marrying leaves the clan of her parents, and she and her children become identified with her husband's family. It is proper for her mother only to visit her during the son-in-law's absence, for if the young man appears unexpectedly in her presence, the breach of etiquette is so embarrassing that he has to make amends by giving his mother-in-law a horse.

A pretty mode of courtship is practised among Indians, where the girls are allowed to have some choice. The young braves, wrapped in their blankets, wait outside the wigwam till the girl appears.

Then the young lover tosses the corner of his blanket over her head; if she dislikes him, she cries out, and he instantly releases her, and another tries his luck. If the girl likes the young man, she allows him to pull his blanket completely over her, and they go off and sit down together and talk, all the passers-by taking it as a matter of course.

Among the Hopi the girls wear their hair in great whorled puffs on each side of their faces, symbolizing the flowers of the pumpkin, the emblem of chastity; the married women braid it in long plaits which are held to represent the fruitful ears of corn. Both Pueblos and Navajos looked down on the Utes, who bought their wives and used them as drudges, a contempt which was returned with interest by the Ute warriors, who despised the others as men who worked; indeed, a Ute brave boasted to the writer in 1870: "Ute no work. Ute fight, kill men." Since then the Ute braves have nearly become extinct, while their red brothers who work are steadily increasing.

RELIGION

THE North American Indian believes in a world of spirits co-existent with and underlying the material world revealed to him by his five senses. The spirits are everywhere—in earth, air, fire and water, and in all that the four elements contain. To give a single instance, the writer once tried to buy a new bow from a Navajo, who had just made it and had killed a deer with it first shot; but no, the Indian would not sell; his new bow, though plainly his handiwork, now possessed a spirit of its own, and the first shot having satisfied the maker that it was a spirit friendly to him, he would not risk parting with it. Similarly a white man might refuse to part with a favourite gun, feeling that he never could shoot so well with any other. But the mental attitude would be entirely unlike. The white man, not being an animist, would say truly that his gun in weight, bend and balance suited him perfectly. A similar explanation might equally apply to the Navajo's bow, but he would not see it in the same way. He might recognize the good qualities of the bow, its perfect taper, its stiffness, its elasticity; but behind them he divines in the bow an incorporeal being with feelings not unlike his own, able and willing to help (or to hurt) him. The gun has no life; the Indian's bow is animated by a living spirit. Imagine the whole world around you thus peopled with innumerable spirits whose attitude to you is of quite incalculable importance, and the fact that the red man is intensely religious needs no further explanation.



[By permission of]

[R. B. Townsend.]

MASK REPRESENTING THE FACE OF A WITCH.

The large size of the plug in the lower lip shows she was the mother of many children.



[By permission of]

[R. B. Townsend.]

INDIAN DEVIL.

Indian devil, Skeena River, British Columbia. Note that his body and limbs are jointed.

To ask how he came to be so is to go back to a very early stage indeed, which he shares with the rest of the human race; the origins of the universal belief in the Supernatural are still only partially explored; but, so far, we have no warrant for supposing that the man of the New World borrowed his mythology from the Old. The red man was as capable of evolving his myths for himself as his fellow-men of the primitive ages in Europe, Asia and Africa.

The Algonquian word *manito* or *manitou* is often used as a generalized term to express the sum

of all the mysterious powers behind the material world, and as *Kitchi Manitou*, or Great Spirit, it is taken as equivalent to God. How far the idea of there being one Great Spirit, embracing in himself all the rest, is due to Christian doctrines having been introduced by missionaries and passed on from tribe to tribe it is hard to say. But the idea of one Great Spirit is undoubtedly widespread, and the more highly developed the tribe, the more clearly they define it. Yet their Great Spirit is not always as good as he is powerful. The Sauks and Foxes, in their elaborate creation myth, describe Kitchi Manitou as ready and even anxious to slay his own sons when they seemed likely to become his rivals. He was punished by exile, and now he lives in a lodge on the shores of the White River of the sky which we call the Milky Way. His surviving son Wi-sa-kā went through the usual adventures of a Culture Hero. He tried to fly up to his friendly ancestor, the Sun,



[Photoby]

A CHIEF, BRITISH COLUMBIA.

[Reinhold & Thiele.]

A Tsimpsian chief in ceremonial dress, from the Skeena, British Columbia. The large mask on his left represents Lithworje, the kidnapper of naughty children.

on the wings of the Buzzard, who was in those days as brightly coloured as a parrot; but the treacherous Buzzard slipped from under him, and the hero fell to earth and narrowly escaped being dashed to pieces. So as a punishment he set the whole Buzzard people to navvy work, digging out valleys and planning river-beds, to prepare the earth for the people he intended to make. Also, from that time the Buzzards have lost their beautiful colours, and are hated and loathed by everybody. Then Wi-sa-kā formed mankind out of red clay, and taught them ceremonies and dances, how to hunt, and grow corn, and all things necessary for their happiness. Then he bade them farewell, telling



[Auto by]

[Thurvell & Miller.]

TOTEM POLES.

These totem poles are set up by the canoe-Indians of British Columbia in front of their houses. They have elaborate carvings of the totem of the owner and of the mythological stories belonging to the tribe. They are brilliantly colored red.



From the collection of

INTERIOR OF PUEBLO HOUSE.

[George Wharton James.]

A Pueblo woman is seen kneeling before a mealing-trough in which she grinds corn meal. The baskets contain various fruits of the field; the decorated jars hold water, or if cracked they may be used to hold such things as beans. On the wall hangs a native-made blanket of symbolical design.

them he was going to the North, to build him a lodge among the snow and ice; but he would revisit them every year in the first snow-shower, and one day he would come again in his own shape in youth and beauty, and would take them away to the happy land in the West, where his brother ruled over the spirits of their ancestors, while he himself would return and destroy the world from which he had taken them. This expectation of the return of the hero is almost universal among the Indian tribes. As in mediæval Europe men dreamed of the return of Arthur and Charlemagne and Barbarossa, so the writer has seen, morning after morning, the Pueblo Indians standing on the flat roofs of their houses, wrapped in their blankets, watching for the dawn which might bring back to them the departed Deliverer, who is sometimes identified with Montezuma. From Peru, Mexico, and Yucatan to the hunting-grounds of the Far North the Indians look for the return of the semi-divine hero who taught them the arts of peace and war. In most cases the hero was not as benevolent and just as the Sauks' Wi-sa-kā; the Indians made their gods in their own image, and their hero was too often a very Indian in his vices and his virtues. Brave, patient and resourceful, he is also cruel and revengeful; he moulds the face of the earth and creates men for his own convenience, or in idle caprice, and he does them good turns by mere accident. Coyote is a being of supernatural powers as well as a slinking little wolf; but the Navajo and Pueblo stories in which he figures, though they may explain the origin of various orders of beings, or of customs, have nothing edifying and little that is amusing about them.

Naturally every tribe modified its traditions; as they were handed down from one generation to another some incidents were forgotten or misunderstood, and as their own modes of life changed, so also the supernatural beings in whom they believed changed to meet the new exigencies. The

Navajos, a roving, pastoral people, owned no head chief, and their spirit world was as democratic as their own society. They believe in many powerful spirits, as the sun and the storm, who must be propitiated, but there is no supreme ruler. It is interesting that the most important of these spirits is feminine, *Estsanatlehi*, "the woman who grows young." Possibly the idea was derived from Nature growing old every year and being renewed again every spring; but whatever the origin of the belief, it has very interesting moral results. This spirit, who is also known as *Whailahay*, is supreme in the world of the departed, as she guards the fords of the river which must be crossed to reach the happy hunting grounds or pasture grounds of the spirits. *Whailahay* is true to her sex, and any Navajo who has ill-treated a woman has very little chance of crossing the river to the paradise of his people. So the women among the Navajos, unlike the patient drudges of the wilder tribes, take a very important part in the government of the people. We have already noted the astonishing way in which the tribe has increased during the last forty years, and it can hardly be doubted that this is the practical result of the belief in *Estsanatlehi*.

Spirits of whatever sort or sex are most often to be propitiated by ceremonial dances. Previous to a dance Indians usually undergo a purification by a long sojourn in the sweat-house or by fasting; after which they come out, stripped and painted, decorated with masks and beads, with fox-tails and green garlands, and they dance in slow, solemn order, calling on the spirits to grant them sunshine or showers, fertility or successful hunting.

Among the Pueblos masked dances usually are employed to invoke the help of the ancestors of the tribe, while those in which maize meal or pollen are scattered naturally are intended to appeal to the harvest spirits.



Photo from the collection of]

[George Wharton James.

RAIN DANCE, ZUÑI.

The procession is of Zuñi Indians wearing masks. The houses, of stone or sun-dried brick, rise in terraced stories one behind the other in great steps. The slant shadows on the ground-floor wall are cast by the projecting ends of round logs serving as rafters to support the flat clay roof.

Human sacrifices are extremely rare, but the Pawnees danced for four days and nights before sacrificing a human victim to their supreme spirit Tiráwa, to secure good fortune in war and good crops.

Dances, however, are not the only religious ceremonies. The Navajos dance little, but their

Shamans, or priests, make prayers and chant religious songs. They also offer sacrifices to the unseen powers, beads or feathers, or cigarettes painted in certain official patterns. Their most curious act of worship, however, is the construction of sacred pictures in sand, which is spread on the floor of the medicine lodge. The pictures are made on the smooth sand by the addition of certain coloured powders, and of white, yellow and red sand, arranged in the traditional designs as portraits of the gods. The pollen from corn or corn-meal is scattered as an oblation over the figures drawn, and if anyone is sick, pinches of the sacred sand are administered as a medicine, a pinch from the pictured feet for a lame foot, or from the head for a headache. Afterwards, what remains of the picture is swept out into the dust.

The Pueblo Indians use tufts of down with their prayers, blowing the down out into the air that it may ascend with their prayers.

When Mr. Walter MacIntock was adopted by the Blackfeet as White Weasel, he was allowed to see the contents of the sacred Bundle of the Beaver Medicine, which was opened with the most religious reverence. The contents were chiefly skins of different animals and birds, and as each was taken out a dance was performed representing the movements of the animal. For a beaver the men and women covered their heads with blankets to represent the beaver in its lodge; then they imitated the motion of the creature swimming across the river, the women putting sticks into



Ferns]

[“Living Forces of Manitow.”]

A HOPI BRIDE.

The Hopi bride is dressed in all native-made clothes. The woollen blanket over her has symbolic tassels; her dark woollen skirt is of Hopi wool, as is the sash whose fringed ends hang down in front. She has buckskin moccasins and heavy buckskin leggings, like puttees.

their mouths as a beaver carries branches to build its dam. Then, again, a man and woman executed a graceful dance with arms extended to represent a duck flying, or bellowed and pawed the ground like buffaloes. The representation of each animal was accompanied with the noise of rattles and chanting of hymns. Then the medicine-man, his face decorated with a black spot on the forehead to represent a thunderbolt and yellow zigzags for lightning, prayed: "Great Spirit,



Photo from the collection of

[George W. Kroeber, Jr.,]

HOPI GIRL AND HER MOTHER.

The Hopi girl has her hair in side whorls, which are supposed to resemble the squash-flower, the emblem of *shashit*.
The braids of the married woman are emblematic of the ripened ear of corn.



By kind permission of]

[R. B. Townshend,

WALPI

Walpi, the scene of the Snake Dance, stands at the end of a narrow ridge of yellow sandstone rock rising six hundred feet above the plain below. From this crag the Hopi people have defied the nomad Navajo warriors for centuries. The Navajos despise them as fighters but fear their magic, because they handle snakes unhajmed.

bless us all, men, women and children. Sacred Medicine Bundle, help us to live a straight life. Sacred Medicine Pipe, bless us, also the rivers, mountains, prairies, animals and birds. Mother Earth, provide for us till we die." The Sacred Medicine Pipe was also contained in the bundle, and in smoking it the chief prayed: "The heavens provide us with seeds of the tobacco." Their tradition is that one of their people was given the Medicine Bundle by the Beavers, who also taught him many mysteries, and as they collected more sacred and powerful objects they were added to the Bundle. The last time that Miss Alice Fletcher visited the Omaha Indians, for whom she has done so much, the High Priest came to her with much solemnity, and said, as they had decided to adopt her religion and beliefs, they wished to give her their Medicine Bundles, which she has placed in the Peabody Museum.

We have already seen how on the spiritual side the totem stood for the highest development of religious feeling. But religion has also its strictly practical side: man, the hunter and fisher, looks to the spiritual powers to give good hunting; it is they who can bring the buffalo and the deer within arrow shot for him, and he evolved a whole system of magic performances by which they may be induced or compelled to do as he wants. Hence come the vastly important series of dances done for the beaver, the buffalo, and the other animals. But when the era of cultivation of the soil was reached, then the dances in honour of the maize took precedence. Its discovery, as we have seen, was made very early in Central America, and no doubt, as a consequence, many nomad tribes abandoned the wandering for the sedentary life. Maize was known to the cliff-dwellers, as it occurs in their caves and in ancient Pueblo ruins; indeed, several different varieties had been already developed in pre-Columbian days. The dwarf blue variety seen among the Hopi was probably evolved to suit their peculiar conditions of late seasons and scanty rainfall. As in the Old World, Ceres gave to man, instead of acorns and mast, "the fat ear of corn," so in the New World the gift of corn has a sacred origin; different myths ascribe it to different culture heroes, and corn-meal and

corn-pollen are the most acceptable offerings to the spirit powers. The various colours of corn are held to be of sacred and mysterious importance. Corn may be found with ears white, blue, red, yellow, black and spotted; and every one of those colours can be seen in the feathers of the turkey, who was the pet and companion of the first Navajo culture hero. Also, the points of the compass are given the same colours, as blue for the south and yellow for the west. The different spirit worlds above and below the earth, again, have these distinguishing colours, and in the Navajo dances only a woman may bear yellow corn, while white belongs to the men.

One of the most interesting ceremonies practised by the Indians to procure fertility to their fields is familiar to all readers of Longfellow's poems. We remember how Hiawatha bade his bride bless the corn-fields.

The part of the men in obtaining good harvests is usually by dancing. Practically all the dances are intended to bring rain and fertility. The Onondagas, who are some of the most thriving and cultivated of the Iroquois nations, still believe in the efficacy of dances. The New Year or White Dog Feast consists of dances, both for children and their elders, done in honour of the four persons who made the first revelation to their prophet, of the Holder of the Heavens, and of the Thunders. On the last day a gambling game is played with peach-stones, the men staking against the women; and if the men win there will be a good season, for it means that the stalks and ears of corn will grow tall and long like the men instead of being short like the women.



Photo from the collection of

[George Wharton James,

THE HOPI INDIAN SNAKE DANCE—"SNAKE-MEN" AND "ANTELOPE-MEN" IN LINE.

These dancers hold in their hands snake-whips of eagle feathers tied to a handle, and *fahos*, or prayer-sticks. The designs done in coloured earth on body and limbs are symbolic, as is also the pattern of the kilts. Rattles of the hoofs of a deer or the shell of a small tortoise are tied to the knee. The unbound hair is strictly ceremonial.

The Planting Feast comes in May, the Strawberry Feast when the berries are ripe ; later, follow the Green Bean Dance and the Green Corn Dance, and the Thanksgiving Feast in October. It would be impossible in the present space to describe many of the ceremonial dances peculiar to each

agricultural tribe—some are clearly symbolic, others like the gambling of the Onondagas approximate to sympathetic magic.

The writer saw actual sympathetic magic practised by the Pueblo Indians to break up a drought. The young men, stripped, galloped their ponies up and down the streets of the village, while the women on the flat roofs of the houses deluged them with water from their big earthen jars. It was not at all a solemn ceremony, but a matter of laughter and joking—but the rain came !

The importance everywhere attached by the red men to the smoking of tobacco was, and is, highly significant. Smoking is not only a pleasure, it is also an invocation of the deities. Among the Hopi the puffs of smoke ceremonially emitted by the Snake priest towards the cardinal points are symbolic of the rainclouds he wishes the gods to send them. The Pima of Arizona, before going to war, made ceremonial cigarettes of tobacco in a reed cover, bound with a cotton or agave fibre band, called the blanket. Every brave smoked these to the cardinal points, to the fetishes, and to his weapons, after which the ends were deposited in the shrines. Tobacco



[Phot. by]

THE HOPI DANCE ROCK.

[Understand it Understood.]

The Dance Rock at Walpi is a natural pillar of sandstone about fifteen feet high. While performing the Snake Dance the procession of Hopi Indians circles around it carrying snakes in their mouths.

was also used to cure disease, bring good luck, and ward off danger. The Calumet, or " pipe of peace," has passed into a proverb. The Crows, before planting, have a solemn procession and a foot-race ; they plant the seed and fence it in ; then they have a sweat bath, a solemn smoke and a feast. The pipes used by the Indians were straight or bent, and made of stone, bone, wood, or clay. They were often carved into grotesque shapes, especially by those of the North-West Coast, and were richly ornamented. Highly valued were pipes from the famous quarry at Côteau des



Photoby]

[Underwood & Underwood.

A CHIEF OF THE KATCHINA DANCE, AT THE MOKI.

A Hopi priest costumed for the Katchina dance in honour of departed ancestors. The mask with its towering crest is special for the Katchina dance; the kilt is also symbolic. In his right hand is a gourd rattle. The seated Indian has his hair bound with the fillet universal in ordinary life.



Photo from the collection of]

SNAKE DANCE.

[George Wharton James.

The dance is nearly over and the "gatherers," with bundles of snakes in their hands, are moving to the Dance Rock: The onlookers are Navajos, intermingled with whites.

societies. The priests are consecrated for their work in the Kivas, or sacred chambers, rooms hewn out of the sandstone rock, and entered from above by a trap-door and a ladder. Eagle feathers, weasel and skunk skins are hung from the topmost round of the ladder outside. Coloured sand is taken into the Kivas, and sand altars are laid of it, as among the Navajos, in an elaborate mosaic of traditional pattern and religious significance, and round the altars are set up sacred emblems and fetishes. A magic liquid is brewed of herbs and honey and corn-pollen, and a sacred pipe is smoked ceremonially to the cardinal points. The Hopi reckon these as six, north-west,



Photo from the collection of]

SNAKE DANCE.

[George Wharton James.

The Snake Dance at Walpi. The pair in front are a "hugger" and "carrier"; the latter carries the snake in his mouth; the former guides him with an arm round his neck, as the carrier's eyes are shut. The third who follows them is a snake "gatherer" holding a snake-whip of eagle's feathers. A similar trio is seen following the first.

Prairies, and the peculiar pipe stone found there has been named Catlinite after that most enthusiastic of earlier observers George Catlin, who described it so well.

The Snake Dance of the Hopi is the most famous of all Indian dances: it takes place in August in two of the seven Hopi Pueblos one year, and in two others the next. The day of the month varies slightly, but the ceremonies always last nine days. The participants are members of the Snake and Antelope fraternities, for what were family clans once have been enlarged into more comprehensive

south-west, south-east, north-east, zenith and nadir, and each point has its special colour and deity. When the hunting for the snakes begins the Snake priests issue forth with hair unbound, and naked, save for a loin-cloth and moccasins; they carry snake-whips, which consist of two or three eagle feathers tied to a handle, a long digging-stick or hoe, and a leathern bag. Snakes of any sort, except water-snakes, are sought for, and when they find one, if he is venomous, they brush him with a snake-whip, which seems to have a sort of hypnotic effect on him and keeps him from striking. Then they catch him by the neck, or if that is

not possible, by the tail with one hand, swiftly running the other up to the neck, and finally put him in the bag. The bags, some of which may contain several snakes, are then brought to the Kiva, and the snakes are transferred by skilful hands to large earthenware receptacles. In the Kiva they are kept for the rest of the nine days, during which they are handled freely by the priests, bathed in a sacred bath, rolled in sacred corn-meal, and literally wallowed in the sand mosaic of the altar along with the fetishes themselves. Many bahos, or prayer-sticks, are made by the priests. These are made by tying side by side two sticks emblematic of male and female, and fastening a tuft of feathers to them. They are visible symbols of prayers. Prayer and ceremonial go on continuously for the whole nine days, and priests and snakes live together in the Snake Kiva day and night. On the sixth day is represented in the Antelope Kiva a mystery play of the origin of the Snake clan. A chosen young Snake man and young Antelope woman are dressed up, she holding sacred corn emblems, and they stand before the altar. This prayer is then said by the Antelope chief, who is also the chief of the Snakes :

"Now we, joyfully and encouraged, are going to perform a ceremony here. May these clouds from the four world-quarters have pity on us! May the rain-water meander through our fields and our crops! And then the corn, quickly having seeds (reaching the green corn stage), our children will eat; and they being satisfied, we also shall eat and be satisfied. And then after that it shall mature, and we shall gather it in and put it up in our houses, and after that we shall eat and live on it. Therefore we are happy, and being strong, shall perform the ceremony." Sixteen traditional songs are sung recounting the clan legend. Long ago, before ever the Hopi had a Snake clan, a Hopi youth named Tiyo went to the rim of the Grand Cañon, and there he saw the great Colorado river for ever pouring into it, and yet the chasm was not full. So he built an ark and floated down the river till he came to the salt sea and to an island in the sea. There he met the Spider Woman (who is also the Earth goddess), and she



From the collection of

[George Wharton James,

WALPI SNAKE PRIESTS DESCENDING INTO THE SNAKE KIVA.

The top of the Kiva of the Snakes at Walpi. An old priest is seen descending into it by the ladder. From the top rung hang eagle feathers and the skins of weasels and skunks. In front are hoes and digging-sticks used in corn planting and also in capturing snakes.

was kind and took him over the sea on the rainbow bridge to another land. There she brought him into the Kiva of the Snakes; snake skins hung on the walls, but the people in the Kiva were Indians like himself. He was told to look aside, and then, lo! the people had put on the snake skins, and they were snakes. The Spider Woman helped him to win a maiden of these snakes, Tenuamana, for his bride, and after many adventures the pair reached the Hopi youth's country in safety. And from that pair the Snake clan of the Hopi are sprung, and therefore it is that they can deal so freely to-day with their brothers, the wild snakes of the sage-brush and the mesa, and persuade them to carry their prayers for rain to the world of spirits.

The Indian's whole idea of medicine is indissolubly linked to his religion, so much so that "medicine" is the traditional word for spiritual power, and the Indian's "medicine-man" is far



Photo from the collection of

FLUTE DANCE.

[George Wharton James.]

The Flute Dance is a nine days' dance done in alternate years with the Snake Dance. The priest leads to a shrine, followed by a line of women. On the hill above a group, mainly of men, is looking on. The dance is intended to get the gods to favour the corn-fields.

more priest than doctor. His efficacy depends on his ability to drive out the evil spirit that causes sickness, and to summon the aid of the good spirits who may (if they will) restore the patient to health. However, some medicine-men, while carrying on their absurd mummeries for the sake of effect, have always been sharp enough to use real remedies, quite often successfully. The medicine-man's position was apt to be exciting, not to say perilous. A medicine-man, who was the father of Ouray, afterwards head chief of the Utes, had the ill-luck to have an important patient die on his hands. He was accused by the friends of the patient of having done it on purpose, and in their anger they fell upon him and his family and slaughtered them out. The sole survivor was Ouray, then a boy, who fled and took refuge with the Mexicans, where he was adopted and educated by an *hidalgo*. When the boy went back to the Utes later on as a grown man, the education thus obtained was the lever through which he became head chief of the tribe. Ouray's father, however, was more unlucky than most medicine-men, who, as a rule, can invent a dozen good reasons for the patient's death, and boldly claim that but for them he would have died much sooner.



Photo from the collection of

[George Wharton James]

PREPARING FOR ORAILE FLUTE CEREMONY.

Flute dancers are seen preparing for the ceremony near an altar. One bears an emblem of the sun. At the foot of the steps a man and woman are anointing a girl, while a little naked child looks on.

DEATH AND BURIAL

WHEN death has actually occurred the Indian belief is that the departed spirit has gone to the spirit world, which is everywhere about us; but of its exact destination and its fate there there are endless views. Speaking generally, the after-life is regarded as an existence not unlike that lived on the earth, but under happier conditions. "Hope springs eternal in the human breast," and in spite of his troubles, and they are many, the Indian's heart tells him that he may yet be blest. We have already alluded to the Navajo beliefs concerning the hopes and fears for departed spirits. The position of the Pueblo Indians is far more advanced; in fact, Christian teaching must



Photo from the collection of

ANTELOPE ALTAR, WALPI.

[George Wharton James.]

The altar in the Antelope Kiva is a mosaic of sand, ceremonially made, in brown, red, white, yellow, green and black. The zigzag lines typify lightning which brings rain. Around it stand clan emblems, fetiches, priests' jugs and *bahoz*, or prayer sticks, made of two sticks tied together with a bunch of leathers; also bowls of sacred corn-meal and rattles.

consciously or unconsciously have influenced the old dying Zuñi man, who said: "To dwell with my relatives, even those whose names were wasted before my birth, is that painful to the thought? A man is like a grain of corn: bury him and he moulders, yet his heart lives and springs out on the breath of life (the soul) to make him again as he was."

When the old Zuñi man had drawn his last breath, we learn from Mr. Cushing that the women of his own clan bathed the body and broke a vessel of water beside it, thus renouncing all claim to him and returning his being to the sun. Then four men carried the corpse rolled in blankets to the ancient burial place, amid the wails of the women, and lowered it into the grave, while one standing to the East said a prayer and scattered meal, food, and other offerings upon it. Four days later the mourners sacrificed, with beseechings in the name of the dead, the beautiful prayer-sticks plumed with parrot feathers that they hold in such esteem. A comic side of their intercourse with the



Photo by]

[Underwood & Underwood,

MASKS MADE BY HOPI INDIANS.

Katchina masks for dances in honour of their deceased ancestors and of the lesser deities. They are held between January and July, after which the spirits are supposed to leave the pueblo and return to their abode in Shipapu.

affectionately killed, its flesh and bones deposited in the little river, that it might return to eternal life in the dark Lake of the Dead, and its shell was made into a sacred rattle. The explanation of these rites is that when mankind first came into that country a great river had to be crossed, and many women found their children slipping off their backs and being changed into turtles. "Our lost others" is the way they designate the members of the tribe who thus remained behind their friends in order that they might prepare a home for them beyond the Lake of the Dead, who also spend their time in praying the Holders of the Waters of the World that all living creatures may have food to eat and water to drink. "These others," with those who have

spirit world is given when fifty Zuni men, led by a painted and bedecked priest and followed by the torch-bearing God of Fire, went westward on pilgrimage, it was said, "to the city of Ka-ka and the home of our lost others." They returned after four days, carrying baskets of living turtles wrapped in soft blankets. One weary man brought in a turtle to the governor's house and tenderly placed it on the floor. The unlucky creature made off as fast as it could, when the whole family followed it about the room, behind the grinding troughs, and into every dark corner, praying and scattering cornmeal over it. Cushing asked why they did not let it go, or at least give it some water, or it would die. "Slowly the man turned his eyes towards me, an odd mixture of pain, indignation and pity on his face, while the family stared at me in holy horror. 'I tell you it cannot die; it will only change houses to-morrow and go back to the home of its brethren.' Turning again to the turtle: 'Ah, my poor dear lost child or parent, my sister or brother to have been!'" And with this he fell to weeping most pathetically, his voice tremulous with sobs, which were echoed by the women and children, as he buried his face in his hands. Next day, with prayers and offerings, the poor turtle was



Photo by]

[Underwood & Underwood,

MASKS MADE BY HOPI INDIANS.



[Photo top]

[Dr. J. Shipman]

INDIAN BURIAL GROUND.

Tree burial. A horizontal position for the litter or bier is more usual.

Along with the corpse were placed his weapons—broken—so that they might serve him in the next world, together with food for his journey. On the North Pacific coast canoe-Indians used a canoe set on posts instead of a litter. Urn burial was rare, but cases of it have been found in Arizona, where cremated remains had been deposited in an earthenware vessel. In Arizona the Navajos, who have a great dislike to touching a corpse, sometimes fastened ropes to the lower ends of the poles of which their hogans, or winter houses, were built, and pulled them outwards, so that the house fell upon the body. The fallen house then became the tomb, or sometimes fire was applied, and the whole thing reduced to ashes. In 1903, Mr. Spader, Indian trader at Pueblo de Jemez, N.M., gave the writer a full description of the burial of a Navajo who had

since departed from this life, dwell in the country reached through the Lake of the Dead, spending their time delightfully with songs and dances; and there all men are brothers. Probably at one time the Zuñis believed that their dead literally changed into turtles, and their more spiritual present view may be comparatively modern.

The North American Indians practised many forms of burial, including earth, aerial, and urn burial, as well as cremation. A usual form was to dig a round hole in the ground and place the body, wrapped in a skin or cloth, in it perpendicularly, the legs being doubled up and tied together. The pit was sometimes lined with stones. When a full-length grave was dug the body was usually placed horizontally, though it was sometimes laid on the side with the knees drawn up. The prone position was very rare. When burial took place in a chamber in a mound, it was not unusual to inter several bodies together. Sometimes the body was laid on the ground and heavily coated over with clay, and a fire built over it so as to harden the clay into a protecting shield, and finally the clay coffin was covered with earth. Some of the tribes along the southern part of the Atlantic coast embalmed their dead and made them into mummies.

Out on the Great Plains aerial burial was frequent. The corpse was carefully swathed in the clothes it had worn during life and placed on a frame or litter. This litter was then set up, either in a tree or on posts, so as to raise it some ten feet above the ground secure from wolves and dogs.



[Photo top]

[Dr. Arnold Heim]

INDIAN GRAVEYARD, WELCELKA, U.S.A



[Photo 69]

SIoux ON THE WAY TO THE SUN DANCE

The Sioux and other tribes of the North West gather in spring for the dance in honour of the sun. Vows made by warriors in war-time or by women for their sick are then fulfilled. The peace pipe is smoked and chiefs give wise counsels. Medicine-women, chosen for their pure lives, fast and pray for the community.

[M. A. Green,



[Photo by]

[J. Turner Turner.]

BEAR CAUGHT IN INDIAN DEAD FALL.

A fall trap for bear, made by arranging a heavy log so that when the bear seizes the bait the log falls on his head.

been killed. The dead man's brother took the body into a rocky cañon, whither his squaw brought his clothes and his gear, and gave them to the brother, who fell upon everything with a sort of fury, cutting and slashing with a knife or tearing to shreds whatever could be cut or torn, and he set the shards by the corpse; then he took the dead man's gun and leaned it against a rock, and heaving up a great stone as big as he could lift, he smashed the stock to flinders and bent the barrel; he broke the dead man's bow and arrows and flung them on the pile; lastly, when enough had been given to the dead, the family brought stones in their hands, and the brother piled them up over the dead and his belongings till he had built a cairn higher than himself. Then he made a fire before the cairn, and taking off all his own clothes he burned them to get rid of the pollution, and the dead man's squaw brought him water, with which he washed himself all over, and then poured the water of pollution on the cleansing fire. Then he leaped with long steps to where the squaw had set out fresh clothes for him, and put them on quickly, and finally he fled from the spot as if pursued by demons. So great is the Navajo dread of anything that has touched a corpse.

The signs of mourning varied from tribe to tribe, but such world-wide expressions of it as weeping and wailing, and rending the clothes, and casting dust on the head, were general among the Indians. So also were cutting the survivor's face and limbs, as well as destroying the property of the deceased, as we saw at the Navajo burial. The Hopi wash the dead body previous to burial, and the proper Hopi moccasin has to be placed on the feet by a priest of a certain clan to ensure a good journey to the kindred in Shipapu. Professional mourners are employed among the Hopi, Zuni, Mohaves, and other south-western tribes. Guests at the funeral were hospitably entertained. Among the Dakota Sioux a widow had to light a fire for four nights on her husband's grave and keep it burning all night. She had to wail at sunrise and sunset, and observe a partial fast and seclude herself for a period of varying length. When the period was over, the dead man's family fitted her out afresh, and she was free to marry again.

CHAPTER XLII

SOUTH AMERICA. *By DR. THEODOR KOCH-GRÜNBERG**(Professor of Freiburg University)*

INTRODUCTION

It is an undoubted fact that the natives of South and North America belong to one common race, in spite of a great variety of physical divergence. In the two halves of this mighty continent we find an extraordinary multiplicity of type, manifesting itself in all sorts of physical characteristics. It is quite common to find members of a tribe showing a marked resemblance to the Asiatic race, especially to the Mongols, Indonesians and Polynesians, and, again, others of the same tribe who in physique approximate very markedly to the finer and more delicate Caucasian.

There is a great difference in the stature of the different tribes. The tallest tribes are the Tehuelches or Patagonians, and the Bororó Indians, a hunting tribe living in the forests of Central Brazil. The hair is usually coarse, thick, and of a shiny black; but in some tribes are to be found persons having hair fine in texture, wavy, or even crinkly and curly, and that without any possible trace of mixed blood. The hair of the South American Indian is more of a brown colour; in children often reddish, especially in reflected sunlight. One seldom meets with grey, and hardly ever with white hair, even in the very old. Hair on other parts of the body is very scanty, and in many tribes is carefully removed when it does appear.

*Photo by]**[76, Koch-Grünberg.*

TAULIPANG LADS IN GALA DRESS.

Roraima Range; on the borders of Brazil, Venezuela and British Guayana. The boy in the centre leans on a trumpet-reed of the smaller kind; some of the others carry short clubs, such as are used in their dances, on the shoulder.



[Photo by]

[Th. Koch-Franzberg.]

THE PARISCHERA DANCE OF THE TAULIPANG TRIBES.

Borders of Brazil, Venezuela and British Guayana. A pause in the Parischera Dance. Many of the men wear capes made of strips of the leaf of the Inain palm.

we find also darts and spears, for thrusting or for throwing, whose heads have been dipped in poison. These are also used in war. In addition we have in the west and north the blowpipe with its poisoned arrow, and among the horsemen of the south the lasso and the bolas. Their favourite weapon of attack is the club, of which there is to be found a most wonderful variety as regards shape and size, and next in favour is the bow and arrow; while for defence they have shields of wood or of the skin of the tapir, and suits of armour made of the skins of animals or of woven fibres of the palm-tree.



[Photo by]

[Th. Koch-Franzberg.]

THE PARISCHERA DANCE OF THE TAULIPANG.

Borders of Venezuela, Brazil and British Guayana. In the background is the Roraima Range. This is a simple circular figure dance, in which men, women and children take part, all richly adorned.

The development of some tribes has taken a different shape from that which would in normal circumstances have been the case, owing to the introduction of things belonging to our European civilization. Thus the hunting tribes of Chile and of Southern Argentina have become intrepid horsemen owing to the introduction of the horse; while the Goajiro of the peninsula of that name (between Venezuela and Colombia) have become cattle-owners and cattle-breeders.

The weapons used in hunting are usually magnificently ornamented bows and arrows, but among some isolated tribes

The forest tribes seldom engage in open warfare. War with them consists mainly in sudden surprise attacks without any preliminary declaration of war, or in a night attack upon some peaceful village, whose unsuspecting inhabitants are slaughtered in their sleep. It is otherwise in the great plains of the south, where the restless equestrian tribes are possessed with a most warlike spirit, and where they for centuries successfully prevented the advance of European settlers.

There is not much to say about the native dress. We can hardly speak of it as *clothing* in our sense of the word. It is very scanty, and there is



[Photo by]

[Th. Koch-Jensenberg]

TUKANO INDIANS IN GALA ARRAY.

Uaupé River: North-West Brazil. The lance in the right hand is for ornament only. It is adorned at the top with mosaic work in tiny feathers and human hair; at the lower end is an arrangement which acts as a rattle. On the left arm is carried a shield made of slender sticks bound together with creeper stems.



[Photo by]

A TUKANO INDIAN SMOKING.

[Th. Koehringberg.]

Uaupé River, North-West Brazil. At the tribal dances of the Indians on the Uaupé a monster cigar is passed round. It is stuck in a finely carved wooden fork, pointed at the lower end, so that it can be stuck into the ground. This huge cigar is also used by the witch-doctors in their healing of the sick.

longer, and a new one has become a necessity. We might here mention also the bandaging of arms and legs with cotton or fibre bandages—a recognized tribal mark among the Caribs—which is said to strengthen the muscles, and to be practised for that purpose. The monstrous swelling of the muscles thus produced caused much amused amazement among the early discoverers of the Caribs Islands.

The majority of tribes pierce their faces in different places, most frequently in the nose, ear and lower lip. Here they wear wooden or bamboo sticks of varying length, rolled-up leaves, or on high days the hollow bone of some small bird thrust through with feathers. In the under-lip they wear a peg of wood or gum, of stone or metal. Sometimes the result of these adornments is that a huge open hole is made, and the ear lobe is seen hanging down on the shoulder; this is especially notice-

no doubt whatever that the little there is of it was not in the first place assumed for reasons of what we are accustomed to term modesty. In many tribes both men and women wear nothing at all. In others the dress is merely an apron of bast, or of linen, which has been made by Europeans. In Guayana the women wear tiny aprons made of bast, or of cotton interwoven with seeds or glass beads. In some cases the climate, or other causes, such as the mosquito pest, drives the Indian to clothe himself with garments or robes of some soft fibre, woven stuffs, or skins.

One or two strange customs of the forest tribes amount to wilful bodily deformity. For instance, the men of Umáua, in the basin of the Upper Yapurá, wear a sort of girdle of bark, which is very stiff, painted over with designs in red. This they lace as tight as they possibly can round breast and body, so that the flesh is all squeezed out and bulging. This waistcoat they never lay aside till it becomes impossible to wear it any

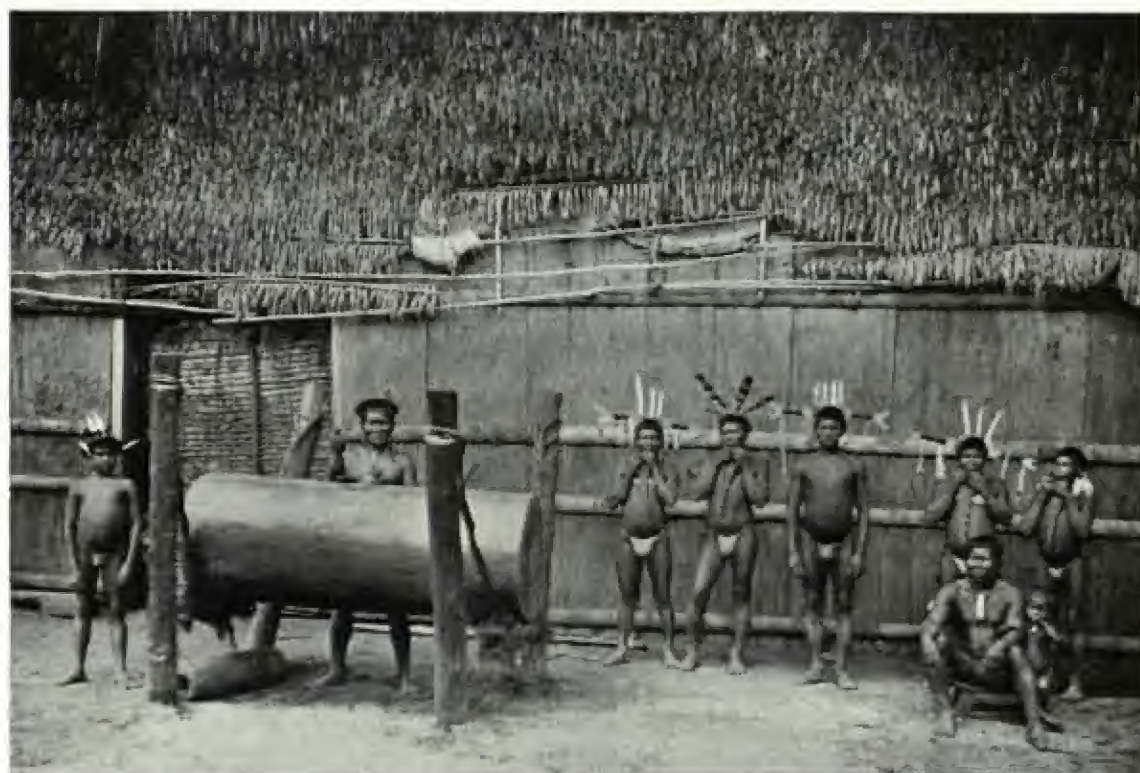
able among the Botokude. The Miránya on the Yapurá wear pegs of this kind, or mussel-shells, in the nostril as tribal signs. This custom was at one time so exaggerated, especially among the women, that often the nose-rings had to be hung up over the ear in order to get them out of the way! The Omagua on the Upper Amazon, and some tribes of the Ucayali, used to press the skull bone of newly-born infants out of shape by means of pads, bandages, and little slips of wood—a custom due no doubt to the influence of the ancient Peruvians.

Tattooing is rarely met with, and is always a tribal distinction. The women of the Kadiuéo people in the southern part of Matto Grosso were formerly accustomed to tattoo themselves all over the body in delicate Arabesque designs; but they have discarded this mode of adornment in modern times for the more easily effaced decoration which can be applied with paints.

All over the continent the custom of painting the body is prevalent, and at first glance it does quite as well as clothing! When one sees an Indian whose whole body is painted over he thinks he sees a man dressed in a coloured knitted suit! The natives paint themselves for every ceremonial occasion, for their feasts and dances, when guests are to be received, and so on. Young people do it nearly every day, and there are genuine dandies to be met with who spend their time in inventing new patterns, and who spend just as long over their toilet as a young lady getting dressed for a ball.

CUSTOMS RELATING TO BIRTH AND CHILDHOOD

The whole life of the South American Indian is made up of manners and customs which at first sight appear to us merely strange and curious, but which have their own deep significance. Even



[Phot by]

[Th. Koch-Grunberg.

DRUM USED FOR SIGNALLING AND AT THEIR FESTIVALS BY THE TURUKO INDIANS.

Uaupé River, North-West Brazil. This drum is fashioned of the hollowed trunk of a huge tree. It is beaten with two sticks capped with rubber, and is chiefly used in signalling and in making communications over long distances. At the tribal festivals this drum is beaten to the accompaniment of a flute band.



[Photo by]

[T. K. Koch-Greiner]

A TUYUKA INDIAN IN GALA ARRAY

Uaupé River; North-West Brazil. This dress is worn in the Figure Dances. The broad band of feathers on the head is made of small shining feathers, yellow and red. About his waist, the dancer wears a belt inlaid with teeth of the jaguar or of the wild boar, and from it there hangs in front a sort of apron all painted with designs in red.

before he comes into the world at all, the child is surrounded by both parents with the greatest care. They manifest this care chiefly by restricting their diet most severely. Both husband and wife refrain at this time from eating the flesh of certain animals. Both live chiefly on vegetables and fruit. They observe this care in order that certain evil qualities of these specified animals may not pass into the child, which is a part of their own being. According to Brett the Caribs of British Guayana never eat certain dishes for some weeks before the confinement of their wives. If the father eat the flesh of a little quadruped the child will be lean and thin; if he eat a certain little fish, it will be blind; if a wild boar, it will have a snout; if a particular bird, it will be dumb.

The child is brought into the world either in the house of the parents, or in a hut standing apart from others, or even just outside in the forest under the trees. The birth is presided over by the husband's mother, and often takes place in the presence of all the married women in the village.

Men are not present in the majority of tribes, not even the father of the child. Among the people of North-West Brazil, and in Guayana, where they live in big clans, the part of the house belonging to the family concerned is separated from the rest with mats. Sometimes charms are recited in order to make the birth easier. Even after the child is born

the lives of both parents are regulated by severe rules. The young mother must remain in retirement during five to ten days, and her husband must bear her company. Neither is allowed to do any work, and their diet consists of light dishes made of manioc roots and baked ants. Any infringement of these prescribed regulations would injure the newly-born, for it would be just the same as if the child itself ate flesh, fish, or vegetables. These restrictions as to his food apply in some tribes to the father for several months—among the Ipurina on the Purus for a whole year.



Photo by

[T. Kuch-Grunberg.]

INDIANS ROASTING GAME.

Apaporis River: East Colombia. Fish and game are dried and smoked on these primitive aridrons, so that they keep fresh and fit for food for days, or even weeks.

Among the Taulipang the parents are not allowed to work for three or four months after the completion of the ten days' confinement following upon the birth of the child. The woman may carry the drinking water but she may not do any cooking. This is done by the grandmother. She may also not work in the plantation. The man may not touch axe, nor knife, nor make any arrows, nor shoot with a bow, lest he "cut, hit, or shoot the child in the head"!

A strange custom is that of the *Convade*, common to many of the South American tribes. During some days, in some cases immediately after the birth of the child, the wife takes over her domestic



Photo by]

[Th. Koch-Grünberg.

A UMAUA INDIAN.

Yapurá River, East Colombia. The ordinary dress of the men consists of a deep belt or waistcoat made of stiff unyielding bark (the inner bark of a tree). This is worn tight about the body, and is painted in a variety of designs in red. In front hangs an apron made of fine strings of bark.



Photo by]

[Th. Koch-Grünberg.

A TAULIPANG IN HOLIDAY ATTIRE.

Roraima Range, borders of Brazil, Venezuela and British Guayana. The head-dress is of black and white leathers; the arm-bands and the belt about the hips, of twisted cotton string; the apron of European manufactured stuff. In the hand he carries the bow and arrows used in taking fish.

duties, and the man retires into the room of the new-born baby, which he has to nurse and tend while maintaining a strict fast. Karl von den Steinen explains this custom as being the outcome of the Indian's belief that the child, be it girl or boy, is to a certain extent the "little father," being a veritable part of the father himself. The father is the one who has begotten the child, and without him he could not be at all; thus he is, in truth, a piece of his body. He feels himself one with the newly-born. Thus all harmful things that the father receives into his body pass from him to the child. According to Im Thurn, the Makuschi in British Guayana hold that the child actually suffers hurt when the father neglects certain rules of diet. For instance, should he eat the flesh of any rodent having sharp prominent teeth, the child's teeth would grow just the same. Should he eat





Painted by F. Seth

THE HOPI FLUTE CEREMONY.

The Lanya, or Flute ceremony, is one of the most complicated in the Hopi ritual. There are nine active days, the last of which is called Tihone, the day of Personation. The rites peculiar to this day take place at Walpi, and at the four other Hopi districts which celebrate the complete ritual year. The Flute ceremony is one of the most important in the Hopi Calendar.



[Photo hp]

[Th. Koch-Grünberg.]

DEMON MASK, TEKÚNA INDIANS.

With these masks dances are performed at weddings and other festival occasions.

Then all those who were not immediately concerned left the house by the back door. Presently there emerged by the front entrance a most extraordinary procession, which made its way to the river. In front walked the mother of the husband, carrying, on a large piece of earthenware, glowing coals which gave rise to thick smoke, which she fanned all about her as she walked. Next came the young mother with her baby in her arms, and after her the happy father. When they reached the river, the older woman spread smoke all up and down as she walked, waving her pan to and fro. Next she got into a canoe and spread smoke upon the surface of the water. After that the two bathed themselves and the infant, and returned to the house, where the grandmother brought them a great dish of cooked fishes—the first solid food for five days.

A few days after birth the father, or rather in most tribes the grandfather, gives the child its name. The ceremony is celebrated among the tribes on the Upper Negro by a great carouse, to which all the relations are invited. The boys nearly all receive two names, usually connected with some animal, the girls only one. De Goeje relates that among the Triós in Dutch Guayana the men have each two names, one for use in intercourse with strangers, and the other for the use of

the flesh of a spotted animal, the child's skin would be spotted. He may not smoke, he may not wash himself, and, above all, he may touch no weapon; and all the women in the village look after and feed him during this time! He is even forbidden to scratch himself with his finger-nails—a bit of leaf or stalk is left beside the bed for that purpose.

In North-West Brazil both the parents and the baby take a bath together as soon as the five days' seclusion is at an end. This is accomplished with much strange ceremonial. I was fortunate enough to be present at one of these baths, in the year 1904, among the Tuyúka on the Uaupé. Towards five in the morning, not long before daybreak, the Indians carried nearly all the furniture and all the weapons into the open. They begged me to do the same.



[Photo hp]

[Th. Koch-Grünberg.]

DANCING MASK, YAHUNA INDIANS.

This mask, made of red boat material and covered in the front with gaudily painted pitch, represents the bad demon Nakolidyasa.

friends. I observed the same thing among the Venezuelan tribes, but with them the first name was kept secret.

CUSTOMS RELATING TO YOUTH

On arriving at the age of puberty, children of both sexes are submitted to tests and discipline that are severe—among some tribes they amount to genuine torture. In the tribes of North-West Brazil

and of Guayana the girl's head is closely shorn at the first sign of approaching womanhood. On the Upper Negro the young men keep this hair most carefully, and wear it on high days, such as a dancing fête. There follows a long fast of four weeks' duration, during which time the girl is not allowed to eat the flesh of any of the larger fishes or of the warm-blooded animals. This is followed by a ceremonial bath, when the father sings early, before sunrise, a long-drawn monotone setting out a list of all the plants and animals which she may now freely eat.

Among the Baniwa of the Guainia (Upper Negro) the maiden sits for the first four days on a mat in the middle of the house. She is allowed to eat only small pieces of manioc bread, which her mother or some feminine relative hands to her from time to time without touching her. On the fourth day



Photo by]

MASKED DANCERS, YAHUNA INDIANS.

[Th. Koch-Grünberg.

One mask represents the water-maid Uaiya, the other the bad demon Nokolidyana.

the whole clan assembles in a circle round the medicine-man, who chants in monotone all night long to the accompaniment of a chorus sung by all those present, and meantime blows upon, and disenchants a bowl of manioc brew. In the early morning this is given to the maiden to drink, and in doing so she enters the ranks of the marriageable women of the tribe. Next, she seats herself upon a stool, and receives two severe blows from the eldest or the most important member of the clan. The scourge used is made of plaited palm fibre, and bears at its end the sharp tooth of some fish, so that each blow makes a severe wound. Prior to the beating, the old man who officiates in this way makes her a solemn speech reminding her of her duty to her clan, and urging her always to



[Photo by]

[Th. Koch Grunberg.]

DANCE OF THE WOOD GHOSTS, YAHUNA INDIANS.

Rio Apaporis; East Colombia. The masks represent the bad ghosts of the wood, Uadrayleru, husband and wife. The jacket and head-gear are made of red boat material, the gaily painted head-dress of very light wood, the long plait of the pith of a palm. The legs are covered by a festoon made of strips of yellow bast.



Photo by]

[Th. Koch-Grünberg.

Yaluna Indian with a war club ready for the attack. Note the long nose-bar.

the *kaschiri* which she shall make out of grated manioc root (*kaschiri* is a light alcoholic beverage) shall be honey sweet." The hair at the nape of the neck is cut off. She must stay for some days in her hammock, and this is separated from the rest of the room by a partition. She may only see her nearest relatives lest "she should lose her feeling of modesty." The grandmother makes her sandals of palm stem, and smears her whole body and the soles of her feet with red. Then an old man, usually the grandfather, beats her with a whip of palm fibre, into the tips of which red pepper has been rubbed in order that the wounds may smart. For many months severe fasts are prescribed her. She may only eat quite small fishes, and dishes made of manioc. She must not smooth her hair with her hand, but must use a palm stem. She may not go to the plantation

hate the white foreigners. This ceremony ends by all the company—men and women alike—beating one another in earnest, and with right good will! Finally, on the following evening they all meet in the house set apart for feasts, and have a dance. Streams of *yaraki*, a slightly alcoholic native drink made of manioc root, flow, and all is gay. The festival begins with a masked dance. All who take part in it wear masks of different animals, and imitate the voices and gait of these beasts to the accompaniment of deafeningly loud drums, trumpets and flutes. The idea is to propitiate the chief of all the Spirits of Evil and his demon followers. He is called *Mauari*. Women may not be present at this masked dance. Should a woman ever see the *Mauari* she must die—her father, husband, son, or brother, or, failing these, the next-of-kin, must kill her. Among the Taulipang it is customary for the girls who are of this age to be submitted to what is a real torture. Large black ants are imprisoned in the meshes of a net made of strips of the arrow reed, and applied to the palms of her hands, her arms, thighs, and the soles of her feet, so that she may not become either lazy or slow. The pain caused by the bites of the angry insects is very intense at first, and lasts for several hours. The girl's grandmother, or more rarely her mother, tattoos the corner of her mouth with the tribal sign, with a coal made of the burnt bodies of the honey-bee. This "in order that all



Photo by]

[Th. Koch-Grünberg.

Breakfast time at the dance festival of the Tukano Indians, Rio Uaupé, North-Western Brazil.

work, nor carry a basket, nor touch a knife nor an axe, nor may she speak loud. Should she touch an axe or a knife, she will be liable to pains in her head and arms, and will be easily tired. She may not blow up a fire with her breath, but must take a fan, or she will turn dizzy. After the lapse of five or six months, the grandmother blows over all her possessions to the accompaniment of prescribed magic formulæ, in order that out of the use of the things no harm may come to anyone.

The Caribs in British Guayana burn off the hair of all girls when they attain to womanhood, and then the medicine-man makes deep incisions in the back with the sharp tooth of some rodent into which he proceeds to rub pepper, the tormented girl being all the time forbidden to cry out. Then her arms are bound to her sides, and she is relegated to her hammock for the space of three days, during which time she may neither eat, drink, nor speak one word. After that, for a month she is only allowed uncooked roots, manioc bread and water. In the second month all this ceremony is repeated, and not until the third month is her probation ended. Similar customs are met with also among the tribes of the Amazon—for example, the Mundurukú, the Tekúna, and among the tribes on the Uaupé river also. On the Gran Chaco such customs are unknown. According to Nordenskiöld arrival at the age of puberty is celebrated only by dancing. The maiden stands with covered face while the elder women dance round her with staves in their hands, to which are tied clappers made of the claws of animals. Meantime, the men beat time with calabashes filled with hard grain.

Among the Chané and the Chiriguano the girl at this period of her life is put in a partition in the hut—a kind of press. Her hair is cut short, and she is not allowed her freedom again until it is half grown. She is allowed to leave her place of duress only in the company of her mother, in order to do the most necessary things, such as bathing, and so on. For a whole month she must eat only maize and meal which have been boiled. When she issues forth from her retirement she is considered eligible for marriage.



[Facing p.]

YABAHANA INDIAN.

[Th. Koen-Graenberg.

Rio Anaporis, East Colombia. He wears a long stick made of glossy black palm wood in the nostrils, in the lobe of the ear plugs made of darts, and round the neck a chain consisting of teeth of the wild boar. The upper part of the arms and the waist are tightly bound together with bands of bast. The apron consists of bast threads.

The lads, too, undergo a severe ordeal as they pass into recognized manhood. In many tribes this is associated with initiation into a secret men's society. Among the Taulipang, for instance, they receive a thrashing at the hands of one of the elders of the tribe, usually their own grandfather, and must submit to a strict diet for the space of one year. In addition, the old man who under-



Photo by

[Th. Koch-Grunberg.

UANANA INDIAN IN FESTIVAL ADORNMENT.

Rio Uaupé: East Colombia. He wears a bandage on the forehead made of coloured feathers and at the back of the head a long fine worked comb, from which feathers of the white heron hang down until they reach the ground.

takes to officiate cuts the boy on different places all over his body, but especially on the arms, breast and chin, and rubs these cuts with various vegetable juices in order to ensure his success with arrow and bow and blowpipe in his hunting and fishing. For the same purpose, a piece of palm fibre dipped in similar juices is drawn backwards and forwards through his mouth and nose. Finally he is forced to undergo the ordeal of being bitten by ants all over his body—in such fashion that he lies a week prostrate in his mat as a result! During the whole proceeding he must utter no sound of complaint or of pain; if he does the whole process must be undergone from the beginning all over again at the first opportunity.

This "trial by ant" (or even "by wasp") is very common among the tribes in Guayana and on the Amazon. Im Thurn gives a vivid description of the ceremony among the Makuschi; Crevaux and de Goeje write of the Oyana tribe. The ants or wasps are imprisoned in a sort of web like a trellis, which is often fashioned to represent some fantastic quadruped, fish, or bird. The whole body of the youthful Oyana is then carefully worked over with this web, the patient usually fainting under the torture, and being laid unconscious in his hammock. He is bound in this with cords, and then a small fire is lighted underneath. In this hammock he lies one week or two, and may eat only manioc bread and a small kind of smoked fish. He is even forbidden to drink water. This torture precedes a magnificent dancing festival lasting many days, at which the guests appear dressed in masks, and wearing huge head-dresses covered with the most beautiful feather mosaic work and all sorts of finery. The lads are then again beaten. The Mauhé on the Upper Tapajoz

early expose their boys to the bites of the large ant, in order to make them manly and to prepare them for marriage. The candidate sticks his arm into a gourd, which is filled with ants, and keeps it there while the tribe maintains a wild dance about him to the accompaniment of loud shouts. He must not show a single token of the pain he is enduring. Then the top part of his arm above the elbow is adorned with gay feathers—the fore-arm only is involved. The ceremony



[Photo by]

[Th. Koch-Schunberg.]

BUHAGANA INDIAN WITH BLOWPIPE.

Rio Apaporis, East Colombia. In the left hand he is holding a three and a quarter metres long blowpipe. Over his breast there hangs a quiver made of red wood, the wicker cover of which has been taken off. The small arrows made of palm wood, projecting from the quiver, are poisoned with curare and are covered at the upper end with white tree silk. The long hair of the man is bound with a strip of bast.

does not usually take place till the youth has attained his fourteenth year, when he is declared to be of age and fit for marriage.

CUSTOMS RELATING TO MARRIAGE

As a rule, the maiden enjoys the greatest freedom until she marries. She disposes of her person as she pleases. Among many tribes, notably the Choroti and the Ashluslay on the Chaco, this leads to widespread "free-love." The women are the movers in this. Sometimes a woman will fight another with boxing gloves of tapir skin, or even wearing punchers made of bone, so as to obtain possession of a desired man. The maiden seeks out her own adorer at the dances, and later, in the same way, she seeks out for herself a life partner, and settles down presently into an industrious housewife and a good mother. It is otherwise among the Chané and Chiriguano tribes, though they are so near at hand. Here the girls are very strictly kept at home by their mothers until they marry, and it is the man who makes all the overtures prior to marriage.

Among the Karáya on the Araguay the youths are taken away from their parents' huts, and go to live in huts specially built for the bachelors of the village. They live there until they marry. The whole community contributes very liberally to their support, and they lead an easy life, fishing and hunting, and in all such ways preparing themselves for life generally.

On the whole, the girls do not long retain their freedom. Quite often children are betrothed to one another by their parents when still very small, and in that case the maiden must follow her appointed husband so soon as



Photo by

[Th. Koch-Grünberg,

MASKED DANCE OF THE KORÉUA INDIANS.

Rio Cuduary, East Colombia. In the dance of the dwarf Makuko, one of the evil wood ghosts, the hunting of monkeys with a blowpipe is described in a pantomimic manner.

both are old enough. Yet it is the custom with many tribes that the parents of the girl shall put the chosen youth to all sorts of tests, in order to make sure that he is capable of managing a household and supporting a wife and family by his skill in hunting and fishing. Marriage is not often a religious ceremony, but is frequently the occasion of a dance or carouse. Henry Bates relates, however, of the Tecuma, on the Upper Amazon, that they celebrate every marriage, and also the coming of age of all the girls, and other similar events of their family life, with solemn dances at which they have masques representing the chief one among their evil spirits with his following of demoniacal animals. When his parents have betrothed a young man in his infancy in British Guayana, he is in no way bound by their promise. On the contrary, it behoves him to seek a wife as soon as he is of marriageable age, and not of necessity the one to whom he

was betrothed. When this is so, he asks to have all the gifts made to her returned, such as pearls and other adornments. Among the Mura—a very backward and degraded people—all the adorers of a maiden assemble and fight it out with their fists who shall have her. The Arawak, in British Guayana, have this custom: If a young man desires a girl in marriage he goes to her father and begins a complaint, setting out what a poor fellow that man is who has no wife! To this the older man agrees with all sorts of graceful speeches. If, after these preliminaries, the desired maiden serves the young man with meat and drink, he knows he has her and her father's consent to his wooing. He eats what she has set before him, and the marriage is concluded. In the same manner the bridegroom signifies his acceptance of an offer made by a girl's parents when he eats of the dishes they place before him. If the maiden is not yet old enough to be married, her father gives the would-be bridegroom either a widow or an older unmarried woman of the family to wife, and this latter becomes, later on, servant to the real wife. The Toba (a tribe on the Gran Chaco) make the man submit to a much longer trial before he is taken into favour by the girl's parents. For days he must dance in front of her house to the sound of a primitive kind of drum, which he beats with two sticks. If, presently, they invite him to come in and sit down at the hearth, he knows his offer is accepted.

Even now the custom of wife-purchase prevails in many tribes. The young man obtains his wife simply by paying her parents so much down. It is so among the Toba mentioned above, and also among the herdsmen of the Goajiro in the north of Colombia. The girl's father sets a price, the suitor pays it—usually a certain number of head of cattle. The maiden is the property of the man as soon as ever the price is paid. This custom prevails in Guayana too.



[Photo by]

KORBÉUA INDIANS IN DANCING ATTIRE.

[Th. Koch-Sternberg.]

On their heads the dancers wear a hat made of small rods and creepers and decorated with coloured feathers, which hat covers the greater part of the face. In the right hand they hold the pumpkin rattle, with which they accentuate the time.

When a Chané or a Chiriguano youth wishes to marry, he sends presents of game to the parents of the maiden he desires, or he carries wood to their door as a gift. If they take in the wood and use it, it denotes acceptance of his offer, but if the wood remains untouched, he knows he is refused. Should he be accepted, he goes to the mother and asks for her. She replies that she has no way of

knowing whether he is a good man, who will make a good husband and be able to provide properly for a wife. To prove it, he must serve his future mother-in-law one whole year. Among the Makuschí, too, the suitor is forced to work in his future father-in-law's house, and prior to marriage he must give certain proofs of his manliness — for example, clear a piece of ground, cut down trees, etc.



[Photo by]

[Th. Korth-Steinberg.]

A PANTOMIMIC DANCE.

This illustration shows another movement in the dance of the dwarf Makuko. In this dance of the evil wood spirits, the dancers represent in pantomime the shooting of monkeys with a blowpipe.

I was fortunate enough to witness some very finely-planned dances of this kind in various tribes, and I was also able to get at the thought lying at the root of many of these masques in a way that no merely passing inquirer could possibly do, since I lived so long and so intimately with the natives at that time. I learned the fashion of the dances celebrated by the Kobéua and Káua in particular. These tribes belong to the basin of the Upper Negro. All this mummerly of grotesque faces and distorted grimaces appears at first sight almost like

RELIGION, MAGIC AND SORCERY

WE know but little about the religion of the South American Indian. It consists wholly in the personification of ideas, and culminates in some tribes in Demon-worship. The most interesting feature of this ancient cult is the fashion of holding dance festivals where all wear masks having a real significance. They are to be witnessed all over or nearly all over South America, but hitherto no one has made a study of them to any great extent. In the last journey but one which I made in South America (1903-1905)

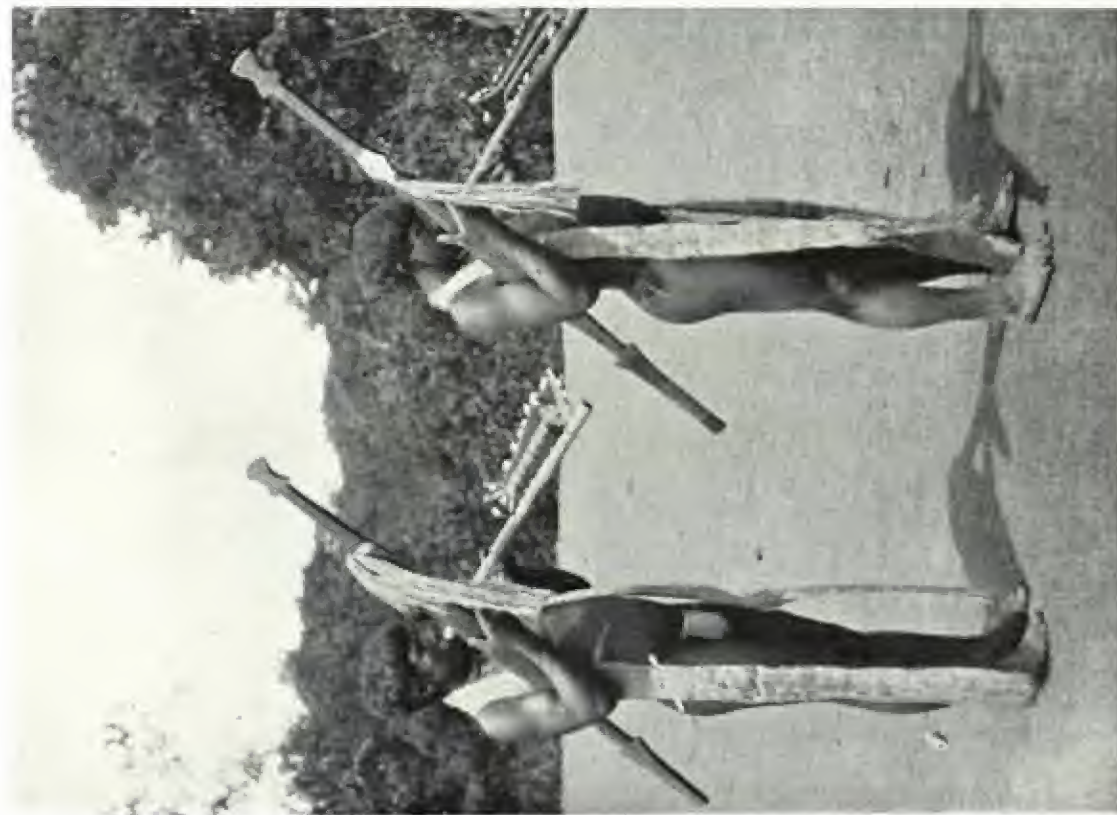
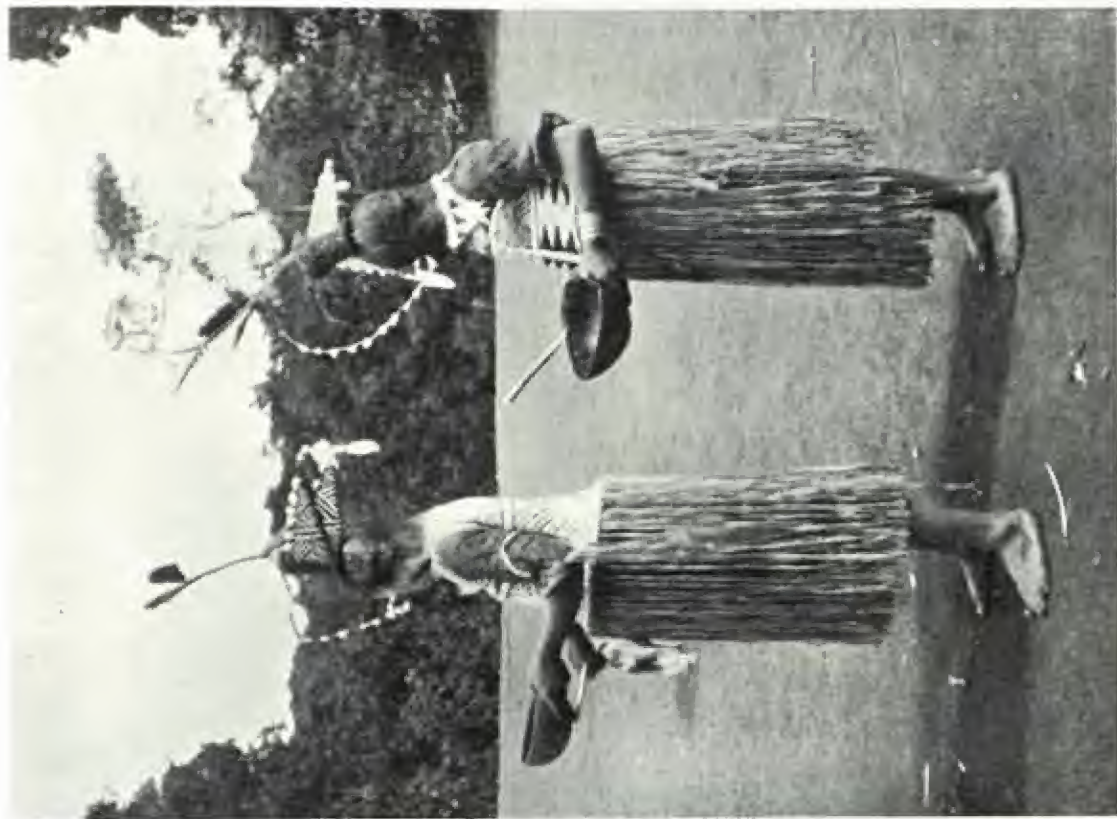


Photo by G. P.

KOBAN DANCES.

The left-hand photograph shows a dance at one of the large Death Festivals which take place every ten to fifteen years amongst the Koba Indians. The bones of the dead relations are burnt, pulverized, and mixed in the festival drink, so as to obtain in this manner some of the good qualities of the dead. The dancers wear hair bands round their necks, with clubs under their arms, and play on wooden pipes, to which are attached wooden figures of fish. On the right is shown the dance of the butterflies, the demons of the malaria. The dance is the same as the one danced by the Kana Indians at Rio Ariary.



The Koch-Graefsky.



[Photos by]



[Th. Koch-Grünberg.]

MASKED DANCES, KĀUA INDIANS.

On the left, the dance of the giant Kalaka and his wife, who throw trunks on people in the woods. As a sign of their thirst for murder they carry a thick stick in their hands whilst dancing. On the right, the dance of the butterflies.

our own carnival days, but in reality is not in the least a mere mad frolic, but represents a solemn funeral service.

When an Indian dies, he is buried in the centre of the house in which he lived, inside his boat, to the accompaniment of loud laments on the part of all his relatives. During the ensuing week, all the people of the village work with a will. The women prepare a drink of manioc, or of palm, or of maize, which is slightly alcoholic, and which ferments all the more quickly because they chew mouthfuls of the root as they put it in. The men prepare masks of thick white bast taken from a leafy tree, and paint them according to an agreed plan, with various tasteful patterns. A fringe, consisting of strips of yellow bast, adorns the legs of the dancers. Sleeves of a thicker kind of red bast cover the arms, and these are also ornamented with yellow fringe. When all is ready, the masked dance begins, and lasts from three in the afternoon until the following morning. The dances are performed by the men alone, but the women and children look on.

Each mask represents a Demon. To the imagination of the Indian the whole natural world is peopled with good and evil spirits, who exercise great influence over his life and death. He attributes no disease, above all no internal disease which he cannot understand, to natural causes. On the contrary, he puts illness, or death, or any kind of misfortune at all, down to either the vengeance of some enemy who is skilled in magic, or to evil spirits. His seeking after the bodily manifestation of the cause of every evil finds expression in his masked dances. In these he sees the spirits, acting and speaking together with their train of creatures of the water, earth, and air; or, again, these latter will be demons, often represented with wonderful art and mimicry.

The demon is *in* the mask, embodied in it, and also possesses the dancer for the time being who wears that particular mask.

When the funeral ceremony is over, the masks are carried in the early morning to the village green, set up on sticks, with the sleeves tightly tied from one mask to the other, and set alight; then, to the loud wailing of all the company, the long row of figures burns from end to end. The demons flee out of their temporary shelters and return to their usual dwelling-places, probably in some lofty hill or under some cataract.

They are invisible to ordinary mortals, but the medicine-man is able to see and to speak with them, owing to his supernatural powers.

The spirits whom they seek to propitiate and hinder from further ill-will by these dances, are the spirits of animals, of more or less wicked spirits in human form (either of men or women), of giants or dwarfs.

In proportion as these animals are harmless in reality, so powerful is the spirit of evil which possesses them. Thus the big azure butterfly *Tataloko*, is one of the most dangerous of demons. He has his dwelling in the highest of all the falls on the Uaupé, the fall furthest up that river of many falls. Here he brews all the malaria in a big bowl, and all who drink the water of the river fall ill. It is a fact that above this fall malaria is common, probably on account of the water, which is here white and almost stagnant, while the rest of the river basin is very healthy and free from fever.

The Karayá on the Araguaya use dance-masks representing the spirit which they illustrate. Women and children are allowed to witness the actual dance, but they are strictly forbidden to see the masks when unaccompanied, or when the wearer is putting on his mask in the forest. Here, too, the masques mostly represent the usual hunting or fishing expeditions. The masks are extraordinarily like the Duk-Duk masks of the Bismarck Archipelago. They are cylindrical erections of reeds, with



Photo 1 p.]

DANCES IN HONOUR OF THE DEAD.

[Th. Koch-Grünberg.]

All these masks represent demons. The dances take place in honour of a deceased person, and are usually commenced by a procession of all the masked persons, then holding their symbols in their hands. (Kacá Indians, Rio Alagoas, North-West Brazil.)

delicate feather-work, which are worn upon the head, while the rest of the body down to the feet is hidden in a thick drapery of leaves. It is thus among the tribes on the Xingu. Then, too, we find complete dancing-dresses made of plaited palm-fibre, having leggings, sleeves and cap complete.

These masked dances are found also in the basin of the Upper Amazon and its northern tributaries,

the Yapurá and the Içá. In particular the Yuri, the Passé, and the Tecuna use monstrous animal and human faces at their different festivals—for example, at weddings, or when they pull out the hair of a newborn baby, etc.

There are countless other dances, all, or nearly all, bound up with some religious or mythological conception. Thus the Kobéua, on the Upper Uaupé, have symbolic dances without masks, in which figures appear of birds, fish and lizards. These figures are either cut out of wood, or are of skilfully plaited bast strips. These dances are clearly enchantments, so that there may ensue richer booty of game or of fish at the next expedition of the tribe.

The medicine-man plays a great part in the life of the South American Indian, and is often very greatly feared. He is the one who maintains intercourse between men and the spirit world. Through his supernatural powers he is able to communicate with demons and with the spirits of the dead, who often appear to him in the form of animals, and whom he can



[Photo by]

THE OWL DANCE. KÁUA INDIANS.

[PA, Kuchitapabong.]

The dancer only wears a head mask. In the left hand he holds a burning chip, in the right hand a stick. He jumps up and down with short steps and knocks against the house-posts. In this manner he mimics the flying of an owl from tree to tree and emits their cry of "pu-pu-pu."

use either to help or to injure human beings. In cases of sickness the medicine-man allies himself with the demons, discusses the illness with them, and seeks their counsel in the case, getting from them an opinion as to the result of the attack. Through his sorceries he can command the evil spirit, who, once in an animal, now possesses the body of the sick man, to return whence it came, and thus to allow of the healing of the patient. On the other hand, he can bring upon an enemy



[Photo by]

[Th. Koch-Girnbach.]

DANCE OF THE JAGUARS, KÁUA INDIANS.

The masked costume, which is supposed to represent the hide of this beast of prey, is made of white lusat material, and painted with black and red rings. The dancer jumps about wildly in cat-like springs, with bent body, and draws hollow sounds from a tube. The tube, for the sake of resonance, is placed in a pot, and the sounds are supposed to resemble the howls of the jaguar.

illness and death by inciting an evil spirit to take possession of his body. In this mysterious force lies the secret of his influence and power over his tribe. So as to maintain and strengthen the belief in his supernatural intercourse with the spirit world, the medicine-man will practise his sorceries at night, and in a solitary hut imitate most cleverly all possible voices of all imaginable beasts and so create the belief that he is in consultation with demons who come to him in the guise of wild beasts. He is usually a clever ventriloquist, and understands how to produce two voices of differing tone in the most convincing way, and these are heard conversing, now near, now as from a distance, in such a manner as to be unintelligible to all but himself.



[By the courtesy of]

A HARVEST DANCE, BOLIVIA.

[Fotuklin Adina.]

The dancers are adorned with high feather diadems, and give forth music from large Pan-flutes and drums.

The making of a medicine-man begins in earliest youth, and continues often for years. The candidate must prove that he is strong enough to maintain an intimate intercourse with the spirit world. This he does by living alone in a solitary place, by fasting for a year at a stretch, by silence and abstinence, by taking strong emetics, by drinking tobacco-water, by real or by feigned combats with wild beasts—and especially with the jaguar. At the same time the would-be medicine-man is initiated by an older brother of the fraternity into all the secrets of his craft. The medicine-man is able to change himself into any animal—indeed, in many tribes the belief is prevalent that he can turn himself at any time into a jaguar, and that when he dies his soul does not go to the abiding-place of souls like other men, but wanders for ever in the form of a very fierce jaguar in the forests, and is very dangerous to human beings. It is, therefore, not strange that among several of the

tribal languages of South America we find the same word for *jaguar* as for *medicine-man*.

He works his cures in all probability by means of hypnotic suggestion and magnetism, especially by the former. He will smoke furiously, take quantities of snuff and sundry intoxicating drugs, will dance and sing and make monotonous music for hours at a time on his magic instruments, chief of which is the gourd rattle, until he is worked into a kind of ecstasy, in which he has all kinds of hallucinations. This is followed by a condition of complete intoxication, in which he sees all sorts of similar illusory pictures. These he retails with all kinds of additions and embroidery when he awakes. And whatever he says he has seen in this trance the Indian takes for a revelation. The accompanying ceremonial which the medicine-man carries out as part of the treatment in order to work upon the imagination of the patient and his relatives is very similar in every tribe, no matter whereabouts in South America it be. He will swing the magic rattle and maintain a monotonous song often for hours at a stretch. He will interrupt this only to give the patient volumes of tobacco-smoke in the face or over the affected part and at the same time squeeze and spit upon the latter.

All this noise, the smoking, and the continually repeated exactly similar movements of the medicine-man must have an effect upon the patient that can only be described as hypnotism. Finally he sucks the painful part and after some time produces from his mouth bones, pieces of grit, thorns, mussel shells, bits of wood—often even beetles, caterpillars,



By the courtesy of

[Sir Everett Im Thurn, K.C.M.G.]

THE WARAU SHIELD GAME.

Teams are drawn up facing each other, and each man gets his shield against that of the foe opposite to him, attempting to push him back and if possible to overthrow him. The game is played with great keenness and occasions much excitement, the losers having to pay a forfeit.



By the courtesy of

[Sir Everett Im Thurn, K.C.M.G.]

THE WARAU SHIELD GAME.

The Waraus, who live near the mouth of the Berima River in British Guayana, adorn themselves with aeta fibre and coloured earth, unless they are rich enough to possess a few beads or teeth. Disputes between different parties are often settled by means of the shield game shown above.



(Photo by)

ASHLUSLAY DANCERS.

[E. Nordenfalk.]

The dancers are dressed in a mantle made of sheep's wool. Round their foreheads they wear various ribbons, which are decorated with snail shells and ostrich feathers.

continued existence after death, is not only certain from the information obtained from the tribes with whom we are in contact, but evidence of it can also be clearly found in a number of customs which prevail among them, which have undoubtedly arisen out of this belief in the existence of an immortal soul in man.

As we have seen, the masked dance and the medicine-man owe their existence to the belief in a world of spiritual beings. This belief is yet more plainly to be read in the ceremonies that accompany death and the burial of the dead. Since illness is nearly always attributed to the

centipedes, etc., apparently as if these had been in the patient's body. Very force of imagination cures the patient at once!

CUSTOMS RELATING TO
DEATH AND BURIAL.

I suppose there is not one tribe in South America where one would not find that they had some sort of theory as to the nature of the essence that dwells within our bodies and energizes and completes our being. That there is this general belief in this essential spiritual Something—call it Soul, Spirit, Breath, Shade, or what you will—and in its con-



(Photo by)

ASHLUSLAY DANCERS.

[E. Nordenfalk.]

Gran Chaco: Bolivia. They dance in a circle, sometimes quite slowly, and sometimes so quickly as to make people dizzy, so that there is a whirl of dust.

influence of an evil spirit, one can well understand the fear these people have of the person who is ill, and under the circumstances this fear is well grounded. When the illness is an infectious one, and when the tribesmen see with horror the infection spread rapidly from one to another as the wicked spirit seizes upon fresh victims, the dread that the demon of the particular sickness will presently make his home within each one grows greatly in individual members of the tribe. The desire to escape from the power of the evil spirit makes them either carry the sick far from the dwellings of the rest of the



Photo by]

[Th. Koch-Gernberg.

TAULIPANG GIRL IN FESTIVAL DRESS.

North Brazil. She wears a diadem of network and cotton. On the upper part of the arm and round the wrists she wears strings of white beads, and round the neck and over the chest chains of various coloured beads and seeds. The apron is interwoven with beads. The face is painted with red patterns.

tribe, or else causes a wholesale flight, and the sick are left deserted in the village with no one to tend them.

The survivors dread mostly the spirit of their dead relatives, for these are always full of a wicked revengeful spite. Thus it comes that we find all sorts of means taken by the Indians, especially at the time of an interment, to prevent, whether by propitiatory or by forceful means, the dead from returning, and to protect the living from their approach.

When a man is buried, it is customary among, we may safely say, *every* South American tribe to place within the grave food and



[Photo by]

[E. Nordenskiöld.]

CAT'S-CRADLE.

Choroti Indians (Gran Chaco, Bolivia) while the time away by making string figures, such as are widely dispersed amongst many of the races in the world.

all other necessities of his daily life, together with some of his personal wealth. No doubt this custom has its origin in the fear which seems inherent in the natural man of the spirits of the departed. All his personal possessions, and even his very dwelling, are regarded as the actual property of the dead man. No man would willingly expose himself to the wrath of the departed by taking or by using his things, since, according to the belief of these primitive folk, men continue to lead in that other life the same kind of existence as upon earth. They are unable and unwilling to realize that earthly enjoyments have an end when a man dies. As the Indian finds his greatest pleasures in the chase and in the dance, he buries his dead



[Photo by]

[E. Nordenskiöld.]

CHOROTI INDIANS GAMBLING.

The counters consist of four small wooden bars or pieces of reed tube. One side is always convex, the other side is flat or concave. Six, four or eight persons can take part in a game. The *acost* never takes part in a game.

in all the pride of arms and of ornament that he possessed when living, that he may have it all handy when he reaches the Beyond. Sometimes he destroys the whole of the property of the dead man, that there may be nothing in his possession that his spirit can come and require of him.

All his favourite animals are buried with him, and also plenty of food and of drink, so that the spirit (which they cannot picture as apart from his body) may have provision on his long journey into the Unseen. Should the survivors neglect any point in these essential precautions, they expose themselves to the wrath and revenge of the spirit, who is thereby retained in the Overworld of concrete realities. Frequently the body is buried within its owner's canoe, generally in such a manner that the face looks towards the sunrise. With a man they put bows, arrows, clubs, etc.; with a woman, jars, baskets, and similar household utensils. The labours of earth are continued in the other world. It used to be the custom, particularly among the more highly civilized peoples, such as the original tribes of the Greater Antilles, the Chibchas and the Peruvians, on the death of a chief or of any important personage, to send to the grave with him some of his followers or household servants—sometimes even his wives. In a few isolated instances we find even to-day that when a mother dies, her baby is sent to join her and they are buried together. This custom also has its origin in the strong sense that in the other life men cling fondly still to what they loved here in the world they have been forced to leave. Occasionally, on the death of a relative, they seek out a "scapegoat" on whom all known and unknown guilt is cast. This is usually an old woman, and she is made, as it were, a sin-offering to the dreaded spirit. We find on the occasion of a death all sorts of self-imposed penances, fastings, wounds, mutilations, and so on, undertaken as signs of mourning. These all have their origin in the same thing—fear of the anger of the dead. They would fain safeguard themselves from this by chastising and punishing their own bodies in every possible way, until they are reduced to a most miserable condition. This self-injury is usually confined



By the clearing up.

PUTUMAYO INDIANS.

[Joseph Chamberlain, F.R.P.S.]

The Indians of this district, even when quite boys, engage in warfare on their own account, and eat the flesh of those killed. The teeth are worn as trophies, as shown in the photograph.

to the widower or the widow of the departed, but now and again it is undergone by the nearest relatives also. The most harmless kind of mutilation is the cutting off of the hair, and this is general in all the South American tribes. This is especially incumbent upon all widows, and no widow is allowed to remarry until her hair has grown quite long again. Until then she may not put on any finery, and takes part in none of the festivals. Some tribes in La Plata used to



Photo by

[E. Nordenskiöld.]

TREATMENT OF INVALIDS, ASHLUSLAY INDIANS.

The medicine-man rubs over the parts of the body which are ailing. In the background is to be seen the primitive invalid chair. It is made of three beams fixed in the ground and fastened together by cross-pieces. The invalid sits on the ground, leaning against these props, so as to rest himself.

Among many tribes, the cleansing and purifying of the hut or even of the village is not enough, but the hut, the village, or even the district is deserted in a wild panic because of the fear of the vengeful spirit of the dead. Occasionally the hut where the death took place is burnt down.

They often seek to drive away the spirit of the dead through threats, shrieks, the noise of all kinds of musical instruments, musket-shots, etc., both at the burial and for many days after. For this purpose they use a special instrument in many tribes, called in English a "bull-roarer." We have it in

mutilate themselves at one time cruelly on the occasion of a death. They used to cut off a finger-joint each time such an event occurred. Believing as he does that in the other world the present life is continued, the Indian naturally thinks the dead are exposed to all the vicissitudes of earth, and so it is the duty of the survivors to protect the body from cold or rain or rough weather. That is probably why in so many tribes it is the fashion to bury the dead within his own hut, or at least to erect a sheltering roof above his grave, and to keep a fire burning beside it for some time after. Then again, the Indians adopt all kinds of measures in order forcibly to hinder the return of the dead. Fear of the ghost of a dead man extends to his dead body, and to all things touching it; nay, even to the people who have come in contact with it. Hence all those who took part in the funeral ceremony are held to be unclean, sometimes for quite a long time, and are required to cleanse themselves by means of the bath of all that could in any way continue to remind them of the spirit of the dead.



[Photo by]

[J. Brocherel]

A BOLIVIAN HUNTER

Most South American Indians do not depend on hunting for food, though they frequently practise it in order to obtain a change in their rather monotonous menu. On festive occasions they usually appear decked with the teeth or leathers of the creatures they have slain. Their weapons are usually bows and arrows, but sometimes darts and spears are used.

Europe for a child's toy, but it is used all over the world, and particularly in Australia, in the native religious ceremonies. It consists of a slender, rather long and flat piece of wood, which, when it is swung round on a string, makes a most sinister buzzing sound. The Bororó in the interior of Brazil use it in all their funeral ceremonies. Women may not behold the bull-roarer: they would die were they to catch sight of one.

The way they try to hinder the return of the spirit by the way it went is rather naïve. Should a



From the collection of]

[The De Meillon, Harvard University.]

CONEBO INDIANS, JAUERO RIVER, PERU.

tribe of the Arakaune Indians in Chile forsake a place where they have dwelt for some time, and where they have buried one of their number, the march is begun with many curious ceremonies, and the trail is crossed and recrossed many times, so that the pursuing ghost may lose the way, and fail to trace the tribe. When the Bororó carry out of their village the basket in which are the bones of one lately dead, in order that they may be buried in some far-away spot, one runs behind the bearers, and drags after him a broad palm-branch, so that all footprints are effaced, and the dead man is rendered unable to find his way home.

The most effective means of restraining the dead from molesting the living is, of course, to render it impossible for the corpse to move about, for the spirit is, however unwillingly, identified with it, and cannot leave the grave without it. So the body is mutilated, or fast bound in a variety of ways, or pressed tightly into a basket or a trough, or the earth above the grave is pressed and stamped down very firmly, and weighted with blocks of wood or stone, or other things.

Some tribes carry this fear of the dead to such an extent that they even avoid mentioning his name, and endeavour to blot out his memory completely. Among the Goajiros in

Colombia the name of the dead is never uttered in the presence of his family. If it be, the guilty one who has done so is at once put to death, or else is obliged to pay a heavy fine, often two or more oxen. If he refuse to pay, his cattle are taken by force, and as a result there is a feud between his clan and that of the dead man. On the Gran Chaco we find some tribes with whom it is the custom when one dies for all the others to at once alter their names, so that the ghost may be unable to find the one he may come to seek.



[By permission of]

CHOROTI TATTOOING—

The Lament for the dead is another custom common to many of the South American tribes. It is closely connected with the above described protective measures, and always accompanies their funeral ceremonies. The relatives sing the praise of the dead and celebrate his exploits in recitative, weep and



[E. Nordenskiöld,

—GRAN CHACO, BOLIVIA.

lament over him both at the time of death and long after. All the time they are thus showing their affection for the dead man and clearing themselves of all share in his undoing, they are openly trying to appease his anger, or in any case to direct it into some other quarter.

From all this it is clearly seen that the Indian has no understanding of the difference between body and soul. He identifies body and soul completely always. This leads, as we have seen, to distinct rules as to diet both before and after the birth of children. The Indian believes that the eating of a certain kind of meat communicates the qualities of the animals to those who eat it, or to their children. The same notion induces many of the tribes to mingle the ashes of the bones of their ancestors in their drink, and thus assimilate their good qualities in a very practical way. The Kobéna, on the Upper Uaupé, who cherish this, to our way of thinking, barbarous custom, celebrate a solemn dance at the same time. Those who take part in it wear long, drooping streamers of yellow bast round the neck, and carry under the left arm a club adorned with yellow flags made of bast; meantime they draw deep notes from wooden pipes, to which are fastened carved wooden figures, representing various kinds of fish.

It is but a step further, and we find the explanation of the practice of eating human flesh—of all errors of the human spirit surely the most horrible! Men eat the bodies of their dead relatives and the bodies of their foes. Even at the present time we find it so among certain tribes; for example, the

Uitoto in the basin of the Içá-Putumayo. The Indian gratifies his revenge upon his foe by consuming, with his body, the soul of his brave foe. He thinks also in so doing to make himself stronger to absolutely annihilate the personality of his enemy, and so to protect himself against the revenge of the dead man's spirit.



[By permission of]

CHOROTI TATTOOING—



[E. Nordenskiöld,

—GRAN CHACO, BOLIVIA.

MISCELLANEOUS CUSTOMS

WE know very little of the social relationships of the South American Indians, especially of the tribes inhabiting the tropical forest region.

The social customs of the Bororó, who are a hunting tribe, are most strange. Instead of living in families or in clans, we find the men all living together in community. The pivot of the Bororó society is the men's house, which stands in the middle of the village. The family huts are really mere shelters for the women and children. All the bachelors live together in the community house until they are,

perhaps, forty years old. They constitute the majority of the tribe. The married men assemble also in this hut. Here the work of making arms and implements is carried on. Here the big hunting-parties are arranged, and from here the hunt starts, to the song of the men. Here the lament for the dead is made. The girls are dragged with violence to the men's hut, and become the property of several men at once.

All the men of the tribe together constitute a sort of club for the purpose of carrying on the necessary hunting for the tribe. The older men alone, respected holders of various dignities and offices, are what can be called married men. They take their part in the hunting expeditions, or have to work in the community-house in the club to keep all things there in order; they lead the singing, that day



Photo by

THE "FESTIVAL OF THE CROSS."

[E. Nordenskiöld.]

At the "Festival of the Cross," the Christian Quichua Indians of Pelechuco (Royal Cordillera, Bolivia) carry paper pictures of the sun and moon at night behind the Cross as paper lanterns. The Sun is carried by a man and the Moon by a woman. They are evidently old heathenish customs, mixed with Christian ideas.

and night issues from it; occasionally they share in the men's meals. These are sent in by the women. Family life is a privilege clearly to be attained only by the older and more powerful of the tribe. In the tropical forest regions, we find the social unit in the village community, while in the north, where the villages consist of one house only, it is limited to one family or clan. Each village community constitutes a complete independent whole—a social state in miniature. The sense of race is but weak throughout these tribes, and the different villages are not intimately connected with one another in any way. It is true that many of the tribes have a chief, but his authority over the whole race is, in any case, at the present day merely a nominal one, and appears chiefly in his presidency over the tribal festivals. In each village community, the eldest man is regarded as the chief. His is largely a representative position. He receives all strangers and entertains them, and especially all white



Photo by

DANCE OF THE QUICHUA INDIANS.

[F. Nordenskiöld.]

These dances take place at the sacred feasts. The dancers wear on their heads leathern ornaments in the shape of the sun. Flutes and drums supply the music.



Photo by

MUSIC OF THE QUICHUA INDIANS.

[F. Nordenskiöld.]

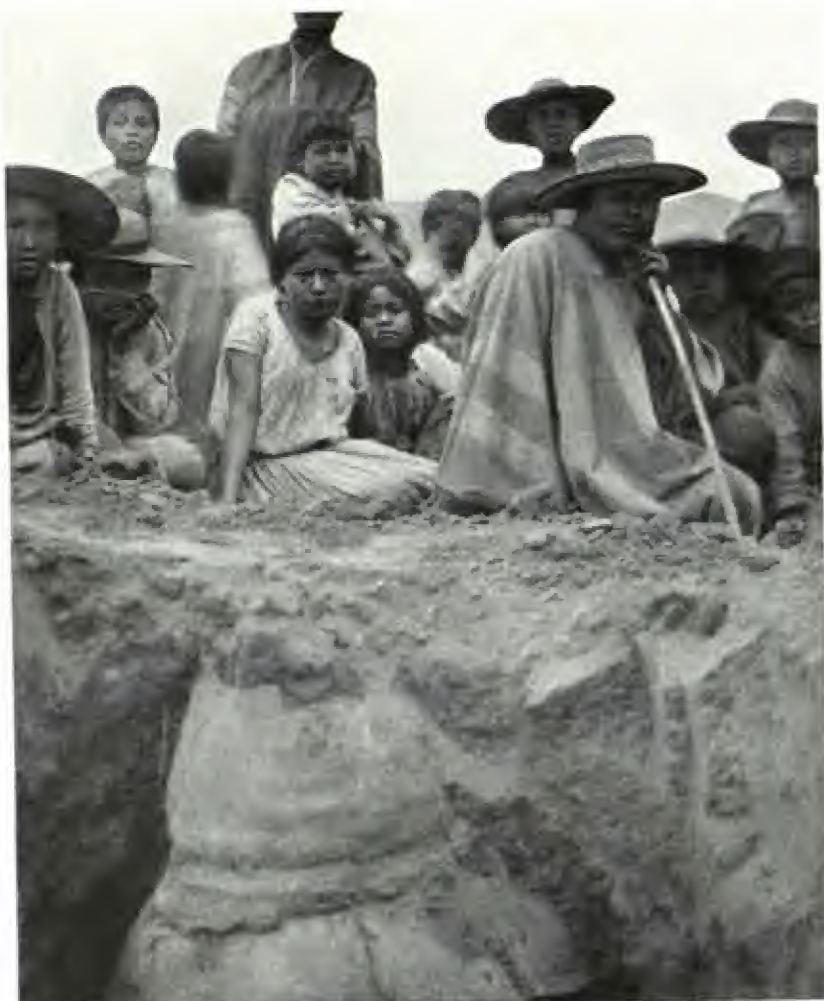


Photo 893

[E. Nordenskiöld.]

URN BURIAL, BOLIVIA.

Urn burial, in the case of adults, is very rare, and confined to a few localities. It is generally practised in the case of twins who die young. A group of Chiriguano Indians is seen here sitting over one of their urn burials.

the community as a whole, and is divided and tilled by all under the direction of the chief. The result of the tillage and of the chase is divided among the different families. The personal qualities needed in a chief to-day, and those to which he owes his office, are not so much skill in warfare as the possession of the necessary tact, skill, experience, and knowledge, to enable him to hold intercourse with other tribes, and, above all, with the white man. Thus prisoners taken in war who have been received into a tribe can attain to this office if they show marked fitness in these respects. As a rule, however, the office of chief is hereditary; usually it passes from father to son, but occasionally also by the roundabout way of the father's brothers—for it always follows according to age, so that a son is often a fairly old man before he succeeds to his father's position.

North of the Amazon many tribes use great kettle-drums of wood to call together the different tribes for consultations or for festivals. These are beaten in a variety of different ways, and act as telephones to spread all news. They are mighty cylinders of wood, usually carried hanging free. They are beaten with drumsticks of some hard kind of wood, generally with heads made of india-rubber. The sound carries far, as I was able to prove to my own satisfaction. On the Yapurá and Içá, these drums serve chiefly to call to arms in time of war, but they are also used when there is to be a festival,

men who come to the place, on behalf of the community, by whose wishes he is bound. He presides over all assemblies and consultations within the village boundary, and he has the right to summon them. In all events which concern the village as a whole, such as hunting expeditions, fishing parties, and feuds with other tribes, he has the right to call his people together, and assign to each individual his appointed place. Disputes among the village folk are very rare, but in the event of one arising he can only interfere with warning words: he is not allowed to punish either party. In especial, he dare not interfere in a blood feud. That must be left over to the injured family. He takes a leading place in time of war, and yet the others only obey him just so far as they like. Among a great many tribes the cultivated ground is the property of

to get the people together. The tribes living along those two rivers have invented a curious drum-language, which is now used by the traders in rubber for purposes of industry. The Indians tell each other all sorts of news, and even hold whole conversations by means of these drums, according to the way they are beaten—slowly or fast, with deep notes or with light strokes.

The great feuds of the past we find no more to-day. The old wars between individual tribes, or groups of tribes, have in most instances been exchanged for peaceful sports, which are held on the occasion of mutual visits at the commencement of their great carousals. These sports often lead to bloodshed, but are always carried out according to a regular set rule, and never lead to real hostilities, but must satisfy the most rigid laws of hospitality.

In conclusion, the Indians of South America are rapidly dying out, as a result of the advance of European settlers. Sometimes willingly, sometimes against their will, they are entering the service of the white man, and are living amongst the whites. The old men are dying off; the young ones have new interests; they are ashamed of the ancient customs and ways; they are forgetting the legends their fathers knew. Tribal organizations are falling to pieces. Thousands die every year from the unhealthy conditions under which they work in the rubber-fields, and of various epidemics, introduced among them by the white men. Thousands and tens of thousands die owing to the inhuman cruelty of the so-called representatives of European culture and civilization. It cannot but fill every heart with sorrow that is able to recognize that here we have a sympathetic and easily civilized race in process of extermination owing to the greed of a few. There is no future for the American native races. They will vanish away and disappear before our very eyes!



From the collection of

A FAMILY OF ONA INDIANS, TIERRA DEL FUEGO.

[Sir H. H. Johnston, C.E., M.C.]

The dress of the Ona consists of mantles and caps made of seal, otter or guanaco skins. At the present day they also wear European shoes.

CHAPTER XLIII

FRANCE. By CLIVE HOLLAND

ALTHOUGH it is of course true that in many portions of rural France, more especially in remote districts, there are still surviving customs which date from time immemorial, modern progress has in France, as elsewhere, tended to their abandonment. In the space at our disposal it would be obviously impossible to deal with many which, interesting in themselves, might yet perhaps be held to be more of local than universal interest. We have, therefore, been compelled to select a few for treatment which may in a sense be esteemed typical of many others.



Photo by

[Clive Holland.]

THE MORNING OF THE PARDON.

On the morning of the Pardon the pilgrims come in procession with their banners uplifted and with their hats in their hands.
The scene depicted is at one of the most important Pardons near Quimper.

There are comparatively few customs surviving in France at the present day which differ materially from those of other European countries. Among the upper and middle classes the birth of a child, especially if he or she be the heir or heiress to fortune, or a noble name, is marked by a somewhat more ceremonious announcement than with us. Relatives are more universally notified of the happy event, and the gathering connected with the ceremony of baptism, which of course takes place, as a general rule, with Catholics within a short time of the infant's birth, is of a more elaborate character. The practice of placing salt upon the tongue of the infant is of course common to all Catholic countries, and is, therefore, not especially a custom of France.

Whilst travelling in Brittany we had pointed out to us a certain sacred well a little off the wayside, near which we were told in the fourteenth or fifteenth century a holy hermit had his cell,



By permission of

[W. A. Marshall & Co.]

THE PARDON OF ST. ANNE.

This is one of the most picturesque Pardons of Brittany, to which numbers of the pilgrims come by sea. The sight of it is never likely to fade from the memory of those who have witnessed it, and as the little fleet of red-brown sailing and rowing boats approaches the land with banners waving and the chanting of hymns the scene is wonderfully beautiful.

and in the waters of which spring it is the custom of some of the mothers of neighbouring villages even nowadays to dip their babies soon after birth, as a preventive of infantile complaints, and as a means of securing for them the protection of the saint and good fortune.

When we come to customs relating to marriage, we find in various parts of France many which are interesting and unique, some of them surviving from ancient times and retaining much of the picturesqueness and interest of old-time observances. It is true that the difference in most cases between French and English marriage customs arises from the fact that the French, as a general rule, know little of each other before they are affianced, often, indeed, nothing at all, the marriage having been arranged for them by their respective parents or other people.

In towns especially there is generally a civil as well as religious marriage ceremony, and, as a



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[Underwood & Underwood.]

BLESSING THE CATTLE, FINISTERRE.

On Easter morning the cattle are brought to the church of St. Cornely, Finisterre, to be blessed. All animals are thought to be under the especial protection of this saint.

general rule, marriages among the upper and upper middle classes are marked by formalities which are very much more elaborate than those usually prevailing in England.

It is especially in the provincial districts of France that one comes across interesting, picturesque, and often elaborate ceremonies connected with marriage. In Brittany, for example, the wedding of a small farmer's daughter or that of a prosperous village tradesman is often made an occasion for the expenditure of a very considerable amount of money. Far more, indeed, than one would anticipate the families of the contracting parties could afford. Not only are almost innumerable guests invited or invite themselves to the wedding feast, but the junketing is continued for several days in the case of a marriage of the prosperous or well-to-do. One old-time custom in connection with Breton marriages is that of the bridegroom scattering *largesse* among the crowd of beggar women and children, who habitually congregate around the church doors on such occasions.

The wedding feast is very frequently spread beneath the trees in the main street of the village, beneath those of the Grande Place, or in some convenient field not too far away from a wine-shop or the church. Very often the guests amuse themselves whilst the final preparations of the feast are being made by dancing in the square or along the streets. The bride and bridegroom lead the dance, the best man and bride's-maids and their attendant swains following in close proximity, and the guests joining in as the fancy takes them. The dance is a form of gavotte, and the music is generally supplied by a couple of peasants playing the *binion* and a violin, and sometimes a kind of bag-pipes, even occasionally a concertina or accordion. The wedding feast, with its huge tankards of cider, plates of meat, and large slices of bread, is prolonged far into the afternoon, and then the bride and bridegroom, bride's-maids and guests begin to dance again, keeping up the festivities far into the night, and often, indeed, continuing them the next day.

At Arles, in Provence, noted for its beautiful girls and women, takes place annually one of the most charming customs in France—the Fête de la Jeunesse. It is the custom in the neighbourhood for the *chato*, or young girls, not to wear the coif until about their eighteenth year. Until then, if they conform to the ancient custom, they wear the *calotto* of black silk. The fête partakes somewhat of the nature of a combination of Olympian games and of the Welsh Eisteddfod, and to it the *chato*, or young girls, come from far and near with their *fiancés* mounted on the same horse, the men riding in front and the girls on a kind of pillion behind them. The men are dressed, some of them in white, wearing



[Photo by]

[Clive Holland.]

AN OBJECT FOR ALMS-GIVING.

The halt, the deaf and the blind are common features of a Pardon, affording an opportunity for the pilgrims to exercise charity.



[Photo by]

[Clive Holland.]

THE PARDON OF ST. JEAN DU DOIGT.

Special features of this Pardon are the impersonation of St. John by a little child, dressed in skins, carrying a cross and leading a lamb, and an immense bonfire, which is lighted by a rocket fired from the church.

soft felt hats with wide brims, and with wide gay-coloured sashes round their waists, and others in much less picturesque attire. (See illustration on page 1026.)

Although there are many other interesting facts connected with girlhood in other parts of France, they do not differ so greatly from those of other Continental lands to warrant detailed description. The customs having relation to the First Communion are very picturesque and interesting. Every traveller in provincial France has probably, on more than one occasion, seen bands of neatly-dressed boys, generally attired in black suits with broad bands of white satin ribbon with gold-fringed ends round their arms, or crowds of little girls from ten years upwards to seventeen or eighteen, dressed almost like miniature brides, their Prayer-books in their hands, hurrying



From the collection of]

[Professor Petrucci.

BRETONS IN GALA DRESS.

The colls, aprons and shoulder wings of the Breton peasant's dress are very picturesque. The richly embroidered aprons have been in many cases heirlooms for generations.

to their First Communion in the village or town church. This is a great event in the life of a French girl or boy, especially in that of the former, for on the occasion she becomes an object of interest to all her family, and after the solemn service in the church, it is the custom for her to visit the houses of her relatives and friends accompanied by her mother and father, and also by admiring relatives and friends.

Funeral customs of the French do not differ very materially, it is true, from those of England or of other Western nations; but there is always great elaboration over the arrangements of the funeral itself in the case of the upper and upper middle classes. For example, the body of the deceased person lies in state in private houses, and is viewed by relatives and friends much more frequently than with us. The room in which the body lies is turned into a *chapelle ardente*, with blazing candles and watchers, and on the day of the funeral the house front is sometimes



Photo by]

PILGRIMS, LOURDES.

[The Farringdon Photo Company.

The miraculous grotto at Lourdes, in the Haute-Pyrénées, where appearances of the Virgin Mary have been reported, is one of the most famous places of pilgrimage in the world. Thousands of pilgrims attend annually, not only from other Continental countries but also from Great Britain and Ireland.



Photo by]

THE GROTTO, LOURDES.

[The Farringdon Photo Company.

The pilgrims kiss the holy stone as they file through the grotto where the crutches and other aids of those divinely cured are hung up as thank-offerings.



[Montip]

[Chris Holland.]

A BRETON WEDDING, PONT AVEN.

After the ceremony is concluded, the bride, bridegroom, groomsmen and bride's maids dance in the square.

hung with black and silver hangings, and the mutes with nodding plumes, uniform and staffs, almost like those of beadles, walking in front of the procession, are very commonly seen in France to-day. The custom of placing huge wreaths, crosses and other emblems made of galvanized wire, painted mauve and black or white, with flowers made of painted tin, beads, or wax, is much more common than with us, and in many cemeteries in France one finds the monuments erected over the graves hung thickly with such emblems, and we ourselves have seen piles of them in the cemeteries of provincial France many feet in height.

Another custom is to have let in the monument or tombstone a little glazed recess in which is placed a photograph of the deceased person who lies buried beneath. In some cases these are not merely ordinary photographs, but beautiful miniatures executed in colour on ivory or wood. Many English people, when visiting cemeteries in France, and perhaps more especially those in rural districts, have been surprised, and even shocked, to find bones and skulls scattered about the graveyard, and have wondered how it is that such a thing is permitted. The explanation of it is generally to be found in the fact that in many instances only leases are taken of the graves by relatives, and at the end of the lease the bodies occupying them are disinterred, and the coffins and bones are piled up in a corner of the graveyard, and the burying plot is re-let to someone else.

It is difficult for us, for whom the opening of a grave even when a legal order for exhumation has been obtained is distasteful, to regard without distress, and even feelings of disgust, such disturbing of the dead. In France it is quite otherwise, and we have heard, though we cannot vouch for the entire accuracy of the statement, that leases for graves are granted for as short a term as three years. Probably, however, the average length of time would be nearer ten. In many churches of rural France, more especially those of Brittany, one finds an enclosed or partially enclosed building in the churchyard, often against the church wall itself, into which the bones of

the dead, when disinterred, are thrown, or in some cases systematically collected together, the skulls being in one corner, the large bones in another, and the smaller bones in yet another.

The provincial funeral in France even of a peasant is a much more picturesque as well as a much more interesting ceremony than with us. Some farm or other cart is transformed into a hearse for the occasion, and the village priest with his choir boys and acolytes come to the house of the deceased, when a procession is formed to the place of interment, a cross or banner borne in front, the Curé in his white surplice walking close behind with the choir boys and acolytes in surplices, while on foot behind the improvised hearse, over which a spotless sheet or pall has been thrown, come the relatives and mourners, trudging along the highway in their picturesque peasant costumes.

It is chiefly in the villages and smaller provincial towns that one finds quaint and curious customs and survivals of bygone ages. In Normandy and Brittany it is a very common practice to find the village inn indicated by a bunch of herbs hung outside on the street wall, or over the entrance; and on Palm Sunday, in Paris, the larger towns, and even in some of the smaller villages, hawkers are found outside the church doors with bunches of palm for sale.

Duelling may still be said to be one of the customs of France, although, it is true, of late years duels have become much less frequent, and have assumed almost a farcical nature. Only a few years ago an insult, dispute, or point of honour was almost sure to be settled by a "meeting" between the disputants. Now, although a number of duels are annually fought on French soil, a large percentage of these by army officers or public men and journalists, very few result in serious injury to the combatants, and a mere scratch where swords are the weapons, and in the case of pistols a couple of ineffective shots, seem generally to be held to satisfy the honour of the duellists. (See illustration on page 1025.)



Photo by]

"MARRYING-DAY" AT PLOUGASTEL.

[Giles & Co.

At Plougastel a number of couples marry on one day, and then go in procession through the streets. Here are seen the old and the new order contrasted in the attire of the first and second bridegroom.



From stereo copyright by

[Underwood & Underwood]

GOOD FRIDAY PROCESSION, KERGONET.

This Pardon is especially popular among women. In the foreground is seen the bonfire which is often part of such ceremonies, and may be a survival of Druidical worship.



From stereo copyright by

[Underwood & Underwood]

GOOD FRIDAY SERMON, ST. CADO.

It is the custom in many parts of Northern France to assemble at the Calvary on Good Friday to listen to a special sermon. That preached at St Cado is typical and very popular.

In the wine districts of France there still continues in many places the practice of each wine-grower in the village or neighbourhood round about contributing a few litres of wine to the Curé of the church which he attends, or to which he is nominally attached. The custom, it is true, is not so universal as formerly, owing possibly to the less esteem in which the Church is held in France to-day. Occasionally, even in former times, the practice of giving this wine in the way we have described was felt to be a tax which some of the peasantry sought to avoid.

In few portions of France have customs and ceremonies of ancient origin a firmer hold upon the inhabitants at large than in Brittany. Here along the Western coast, one finds not a few picturesque customs in connection with the fishing industry, upon which so considerable a proportion



From a recent copyright by

PALM SUNDAY AT ÉTAPLES.

[Undersigned & Co. London.]

At Étaples on Palm Sunday images of the Virgin are carried in procession by young girls and children, who wear wreaths of flowers on their heads.

of its coastwise inhabitants depend. Near L'Orient on the morning of St. John's day the sardine fishery is blessed. The clergy, preceded by a crucifix and banners, walk in procession from the Chapel of Notre Dame de l'Armor, Our Lady of the Sea, to the beach and embark in boats. They then proceed for a mile or two out to sea, where they are met by hundreds of boats from L'Orient and other places on the coast. When these are formed into a circle, with the boats containing the priests in the centre, the Benediction is pronounced. If the weather be favourable loud strains of rejoicing are heard from the throats of the lusty fishermen, and the latter are soon speeding their way over the waters encouraged by the blessing to believe that success will be theirs. Yet another custom which, so far as we know, is confined to Brittany, and perhaps to only the one ruined chapel where we discovered it prevailing, is for girls who desire to know whether they will be married within a certain period to cut off a wisp of their hair and place it in a hollow in one of the walls, not far from the altar. If it is blown away within a certain time—which we should generally imagine

it was—they will be married within a year, but if the hair remains in the niche then their prospects of a speedy marriage are remote.

Many ancient customs survive in Brittany in connection with the Pardons which form such interesting festivals. Almost every church in Lower Brittany is supposed to be under the protection of a patron saint, who, unlike the dead saints of churches generally, continues, according to the belief of the common people and the teaching of the priests, to work miracles in the interests of the faithful and has the power of procuring absolution for sinners.

The popularity of these Pardons varies considerably according to the reputed sanctity of the saint and the power with which he is supposed to be endowed. Some are famed for their ability to protect men; others women; and others children; while one, St. Cornely, is believed to take



From stereo copyright by

[Underwood & Underwood]

THE VIRGIN OF NANTERRE.

Every year a prize for virtue is awarded to one of the girls of this village, which is about ten miles distant from Paris. The origin of the custom is lost in antiquity, but the ceremonies to-day are elaborate and attract great crowds.

cattle under his special care and his Pardon is celebrated in conjunction with that of St. Nicodemus at the little church not far from St. Nicholas in the Morbihan district. The Pardon takes place on the first Saturday in August in each year, and in the meadows round about the church are gathered every kind of farm animal brought by the various owners to be blessed by the saints, which process of blessing is accompanied by the touching of the animals by the priests with the various relics of the saints. When they have been so touched their owners drive them homeward, feeling quite sure that at least for one year the animals will be productive and free from the ailments which owners of cattle so much dread. (See illustration on page 1016.)

Great Pardons usually last three or more days. On the night previous to their commencement the church bells are tolled, the interior of the building is decorated with flowers, and in some cases is adorned with fairy-lamps and the effigies of the various saints are clothed in Breton costumes. At



SPANISH GIPSIES.

Only the Gypsies perform these various dances which, in spite of all prohibitions, have persisted to the present day. The movements are extremely violent, being marked more by energy than grace, and the participants are not infrequently injured. The origin of the dances is lost in antiquity but they are obviously Oriental in character. The chief features are the balancing actions of the hands and the beating of the feet to the accompaniment of castanets and tambourines.

many Pardons one still finds girls carrying slender willow sticks fastened by gay ribbons to their wrists, and on the bark of the sticks are sometimes carved curious devices. These are considered in the nature of *gages d'amour*, and the girl accepting such a gift from a youth courting her is regarded as willing to marry him. Among the strange customs which distinguish the Breton peasants there is none more remarkable than that of wearing the hair long. Even nowadays many men cultivate long tresses hanging down well below their shoulders. It is a custom of very ancient origin mentioned by Lucian, who, of the Armoricans, wrote, "Quondam per colla decora crinibus effusis." The women do not show a single lock, and the girl who might be tempted by the beauty of her tresses to allow a ringlet to escape beneath her closely-fitting cap or *coif* would not



Photo by

DUELLING.

[Charles & Hilde.]

Duelling, though no longer so prevalent as formerly, may still be reckoned a custom of France. Here we see one of the most important points of etiquette in duelling with swords, the measurement of the weapons before the combatants engage.

only jeopardize her chance of obtaining a lover, but would be regarded by young men as one of a light disposition, unworthy of their affections.

It is doubtless this custom which has reconciled the Breton girls and women to the almost universal practice of selling their hair, which is disposed of to merchants who attend the Pardons and village fêtes each year for the purpose of buying the hair.

In Brittany and some other parts of France there is a curious custom relating to the mode of wearing the black flap hats of which the men are so proud. These are turned up at the side in a point. Young unmarried men wear them so that the latter comes over the ear, while married men wear the point behind, and widowers in front. It is thus perfectly easy for anyone knowing the custom to at once guess the state of the wearer.

Another Breton custom, which may possibly be found elsewhere in France, is that of placing offerings of the hair of sick cattle and horses on the altar of churches dedicated to saints who are supposed to have animals in their special care. At the chapel of St. Herbot, near Huelgoat, the altar

is often covered with the hair of horses and cows, placed there by their owners so that the saint's good offices may be secured to aid the recovery of the sick beasts.

Bees have always been held in high esteem in France. They are said to have been embroidered as emblems upon the robes of the great Charlemagne himself. In certain districts in France the bees are considered as "members of the family," and are encouraged rather than otherwise to enter the houses, and when there is a wedding the hives are gaily decorated with scarlet cloth, flannel or other material, and when a death occurs in the family the hives are draped in black.

At many places in Brittany and in the Atlantic departments the wedding ceremony is



[Photo by]

LA FÊTE DE LA JEUNESSE. ARLES.

[C. Chaboussier-Paris.]

To the Fête de la Jeunesse at Arles come all the young girls of the neighbourhood, riding pillion behind their lovers. The festival is a combination of a Highland gathering and a Welsh Eisteddfod. The beauty of the Arlesienne and her picturesque Provençal dress have long been famous.

followed by an ancient custom of "losing the bride." The girl runs away from her newly-wedded husband and is chased by the young men of the party. The one who catches her often steals a kiss, and is invariably rewarded by a cup of coffee, or something else.

At Coatdry there is a stream noted for the curious double crystals found in its bed. These are shaped like an ordinary cross or like St. Andrew's cross. They are highly prized as charms against hydrophobia, rheumatism, neuralgia, headache, and other ailments, and are worn by the peasantry in small bags round their necks. The story goes that a pagan chief found a cross erected near Coatdry in ancient times, and cast it into the stream. As a mark of Heavenly displeasure the crystals forthwith in the bed of the stream took the form of crosses, and thus provided all who would with the sacred emblem in place of the one the pagan chief had destroyed.



Photo by J. J. J. J.

THE CARNIVAL, NICE.

Carnivals have always played an important part in the social life and the amusements of the French. That of Nice is world-famous. Above we have one of the chief "chairs" in the procession. Much artistic skill and ingenuity are expended in their design, and satire and topical allusions (note the "Mona Lisa" under the great figure's arm), are woven into the idea. The Mi-Carême procession in Paris is another popular and typical example of the "Carnival" spirit.

[By permission of H. J. J. J.]



From "Spain Recited."

A GALLEGAN WOMAN.

[By Mrs. Walter Gulliehan.]

The Gallegans one encounters doing menial services in Spain are very different from those living in their own land of rain and mist, where their ceremonial costume is among the most picturesque in Spain.

amounts to an antipathy. In many dominating characteristics they are unlike, and where the common religion and sentiment of patriotism is not concerned they are as far apart in thought and interests as the market-gardeners of Kent and the slate-miners of Merionethshire. The Castilian, reserved, proud, conservative, is a survival of the cavalier of the knightly Middle Ages. He has little in common with the shrewd, rugged, peppery Basque, whose language is the despair and derision of all other Spaniards. The Basques have as little in common with the Moorish races of Murcia and Valencia as with the modern-thinking, masterful and enterprising traders of Catalonia. The Catalan is indifferent to the Castilians' pride of birth; holds in contempt the Andalusian, and scorns his brilliant accomplishments. A Madrilenos will tell you that the Sevillian is vain, independable, indolent, and

CHAPTER XLIV

SPAIN AND PORTUGAL.

By ALBERT F. CALVERT

IN considering the customs of Spain it must be borne in mind that every province and almost every town is a law unto itself, each having its own separate entity, its own traditions, and its own pride. Every city has its distinguishing coat-of-arms and title of distinction, a reminiscence of the valuable help given to the kings by the citizens in their battles against the nobility and other foes. The customs current in the various parts of the kingdom are as different as their appellations, but the whole may be divided into groups representative of the different regions. The people themselves are as distinctive as their customs and their ancient costumes, and they are at pains to emphasize the fact. It is true they are all Spaniards, but while this one describes himself as a Son of Murcia and that as a Spaniard of Castile, yet another declares himself to be a Basque. The people of the several provinces of Spain are not merely distinct the one from the other; the difference between them

given to gossip, and the Sevillian's summary of the methods, minds and manners of the people of the capital is unprintable.

By tradition, temperament and custom the Spaniard is a gentleman. Borrow, who gained an intimate knowledge of them, declared that, in their social intercourse no people in the world exhibit a juster feeling of what is due to the dignity of human nature than the Spaniard. In his collective capacity he is mistrustful, strong-headed, and apt to prove unreliable. Yet, individually, he is remarkable for the excellence of his personal and moral qualities. He is quick to take offence, but never, through ignorance or tactlessness, proffers one. He is slow to bestow his confidence, but he never, without cause, withdraws it. The Spanish character still retains "the grace of a day that is dead," and while grace is not necessarily a virtue, it is a flower often found on the path that leads to it. It arises from the fact that the Spaniard never forgets his personal worth and self-respect, even if he may be inclined to exaggerate it.

Speaking for the Peninsula at large, the only general custom for the people is, we may well say, to dance and sing, to encourage mendicants, argue on politics, and spoil the children; relieved by the observance of carnival, "the periodical explosion of freedom and folly," for carnival means music and dancing, banter and love-making, masks, beggars and bull-fights.

The true Spaniards have a perfect genius for amusements, and the religious character which distinguishes the majority of their festivals does not detract from their gaiety, which is, on the other hand, always dignified. There are some dozen national holidays, but from January to



By the courtesy of]

HOLY WEEK, MURCIA.

[Albert F. Culvert.]

In Murcia the observance of Holy Week is as sincere as in any city of Spain, and the glories of the religious processions of Seville and Madrid and Valencia do not command more reverent enthusiasm than is displayed in the capital of "the land of roses."

December *lètes*, *ferias* and *fiestas* are taking place throughout the country. New Year's Day is not accounted of much importance, the first great festivity being the sixth day, the Kings' day, which is kept up by the aristocracy with traditional rights in the form of visitings and changing cards, and by the poorest classes by recovering themselves from the exertions of the eve while waiting



From "Spain Revisited."

THE MANTILLA.

[By Mrs. Helen Dallahan.]

The delicate white lace *mantilla*, which is as old as Spanish history, is perhaps the most graceful headgear in the world. In Madrid it is rarely seen save in the Plaza de Toros, but in Galicia and provincial Spain generally, it is part of the holiday costume.

On Maundy Thursday the Queen, in commemoration of the washing of the disciples' feet by Our Saviour, bathes the feet of some dozen paupers who are assembled at the palace at Madrid for the purpose, and in the afternoon she makes a state round of the churches. Good Friday is the day of the grand procession through the streets of every Spanish city, and the processions of Seville are celebrated all over the civilized world for their pomp and magnificence and for the beauty and value of the *pasos* or groups of sculptured effigies representing passages of the Passion of Christ.

for the Three Eastern Kings. A national carnival is spread over several days in February, when the entire populace makes holiday. Masks are *de rigueur* in the streets, balls are given in the theatres, paper serpents and glittering confetti fill the air from morning to night. San Jose's day, on the 19th of March, is an important event, for the saint is highly popular throughout Spain, and presents of cards, flowers and sweets are sent to persons of both sexes who bear his name. Passion Sunday is an occasion of universal religious observance, and each day in Holy Week is marked by impressive services and solemn processions. Black is the general wear, diversions of every sort cease, and all but imperative business is suspended on Maundy Thursday and Good Friday, when the traffic is stopped in the cities and a solemn hush prevails throughout the land.



Photo by

[J. L. L. L. L.]

VALENCIAN DRESS.

The costume of the male Valencian is odd and distinctive, but the beautiful dress of the Valenciana consists of a skirt and bodice of a light material *de ramon*; that is, with a pattern depicting bunches of flowers. The lace shawl and apron are both awn with spangles.

These objects of veneration are borne through the streets accompanied by members of the many brotherhoods dressed in long black or white robes surmounted by tall pointed caps, a costume commemorative of the penitents who originally wore the sackcloth. There are some thirty brotherhoods in Seville who take part in the processions and escort the *paso* belonging to their guild or order, but the two most popular pageants are those of the cigarette-makers, of which the King is a member, and the *macarenos*, who will be seen in their most profane aspect in the bull-ring on Easter Sunday. In the procession the *hermanos* (brothers), garbed in solemn penitential robes, march solemnly in front of their two *pasos*, as a rule one of the crucified Christ, the other a queenly



[By the courtesy of]

[Dorjo Gonzalez.]

A BULL-FIGHT.

The *matador* who is to kill the bull approaches to within a few yards of his opponent, and scrutinizes him keenly, while *toro* returns the scrutiny, as he stands, like an old warrior, nursing his strength for the last encounter.

effigy of Our Lady of Refuge, or some other appellation, carried on a flower-strewn litter, illuminated by terraced ranks of candles and covered by a costly canopy of black velvet with gold.

Corpus Christi Day is observed throughout Spain, and Ascension Day is commemorated in all the Spanish Cathedrals and churches. The 1st and 2nd of November are the days on which all Spaniards pay their annual visit to the cemeteries—those forbidding enclosures within high walls, honeycombed with niches in which the coffins are deposited and walled up—and attach floral emblems and funeral wreaths to the outer slabs of the serried sepulchres.

Christmas Eve and Christmas Day provide the last fêtes of the year—the former is celebrated in the streets and the latter in the homes. On the 24th of December all Spain goes marketing; the adults collect their stores of turkeys, pastries and fruit for consumption on the morrow, and the children of every social class purchase their *Nacimiento*, a paste-board and terra-cotta representation of the Nativity which is lit up in the homes of rich and poor alike.

Superstitions are not general in Spain, but for the most part matters of local application. In Andalusia, for instance, if a lighted match is thrown down it must be allowed to burn itself out—to extinguish it is a proceeding fraught with ill omen. It may be added that the observance of the superstition is a proceeding which has left its mark on the fire insurance premiums in Seville.

The superstitious horror of a snake prevails amongst the gipsies. To use the word "culebra" (snake) is to lay oneself open to the most devastating misfortune, and the antidote to the evil influence is to repeat the word "legarto" (lizard). As in other countries, the baying of a dog is believed to portend an approaching death; spilling of salt is unlucky; Tuesday and Friday are unlucky days, and thirteen is the unlucky number. Wherever in the Peninsula you sneeze in the company of Spaniards, keeping to the old habits, you will hear the pious ejaculation, "Jesus, María y Jose," a custom that they suppose to have originated in Seville in 1580 and 1581, when persons stricken of the plague (*el catarro*) sneezed and forthwith expired.

But the conflicting peoples of Spain are all imbued with the same devotion to bull-fighting, and meet on common ground in the Plaza de Toros. It is the sport of Spain, the universal custom upon which the nation is serious, enthusiastic and united. Some there are among the more advanced Spaniards who are unwilling to admit to foreigners that they share the racial passion for the national sport,



By the courtesy of]

[Diego Gonzalez.]

THE PARADE

In the procession of the bull-fighters first come the *matadores*, then the *banderilleros* and the *picafores*, all dressed in their parade costumes. Their assistants and the mule teams that drag out the dead bulls and horses follow.



By the courtesy of]

[Diego Gonzalez.]

THE PICADOR.

The task of the *picafores* is to play the bull on horseback and stop his charges with his metal-tipped spear. It is seldom that he can save his wretched steed from the fury of the bull.

but even the most emancipated will admit that they go to a *corrida* occasionally, but only when the proceeds are to be devoted to a charity or some other holy work. Bull-fighting, in the eyes of the people of Spain, is a thing scientific, artistic, heroic, Spanish. It is, moreover, governed by the inflexible and unchanging formalities of custom—formalities which every Spaniard

at the ring-side knows and reveres, and insists upon their being undeviatingly observed.

The cult of *el toro* has no counterpart in this country; it is not comparable with anything we are acquainted with. There is in no other country in the world any sport that holds a similar position or exercises the same fascination for the public. In England, where horse-racing is regarded as a national pastime, the proportion of the population, or even of the race-goers, that takes a keen interest in the breeding of the horses, the technique of race-riding and racing *per se*, is strictly limited. This is not the case in respect of bull-fighting in Spain. Here everybody is learned in all the rules of the game, is keenly critical of the exploits of the bulls and the fighters, and is ready to talk interminably upon the absorbing topic.

Punctuality is not a pronounced trait in the Spanish character. In most of the concerns of life—social, commercial or religious—a decent interval of grace is allowed to those who are not expected punctuality, and to ignore comparative silence, and on prescribed custom, appears Custom also demands that



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THE PROCESSION OF THE VIRGIN, SEVILLE.

In the procession of the Virgin on Good Friday in Seville are members of all the monastic brotherhoods, habited in black, in brown and in white, and all wearing cowls of black. They march beneath a standard inscribed with the ancient symbol of the Roman Republic. The gentlemen according to the ritual of the procession carry their left hand on their breast.

to be in time. But in the bull-ring tradition has imposed a custom of it would be to bring down the rage of the assemblage on the president. As the hands of the clock creep towards the appointed hour, the tumult of voices is hushed into the first stroke the president, in top-hat and frock-coat, according to in his box, seats himself, pauses a moment and waves his handkerchief.



By permission of

[The London Stereotype Agency]

A RELIGIOUS DANCE, SEVILLE.

One of the curious customs of the Holy Week in Seville is a dance by boys before the High Altar. They are dressed like Spanish cavaliers of the medieval age, and carry castanets, but the dignity and gracefulness of their evolutions and the simple sincerity of the ritual make it exceedingly impressive.



[Photo by]

[The Associated Press Agency.]

A BETROTHAL CUSTOM.

The prehistoric stones at Barrosa (Province of the Minho) are visited by every peasant girl for fifty miles around, during her love-making or shortly after her betrothal. A visit is said to bring good luck, and wishes made in the shadow of the stone! are supposed to be fulfilled.

the *chiquero* shall be formally opened. For this purpose two *alguaciles* garbed *a la antigua*, in black velvet with cloaks of the same material and plumed hats, enter, on prancing horses, the archway under the president's box. They separate, canter round either semicircle of the arena to meet at the opposite side and, galloping back together, salute the president and disappear under the archway. For a minute the arena is empty, then the *alguaciles* reappear in the opposite entrance and, to the quick-march of the orchestra, the imposing procession of the fighters begins. At the head are the mounted *alguaciles*, closely followed by the three *matadores*, marching abreast according to rigid etiquette in the order of seniority, with the oldest on the left. The right arms are free, but the left hands hold, upon the hip, the end of the glittering *capotes de paseo*, or parade cloaks, which depend from the left shoulder and are passed round the waist from left to right. Next come the *banderilleros*, a nimble band in bright silk and velvet; then the mounted *picadores*. These are followed by the red-shirted ring-attendants, who plug the wounds of the horses with balls of tow, thrash them to their feet if they are able to stand and receive another charge from the bull, and harness their dead carcasses to the team of jingling mules which bring up the rear.

The stride with which they swing against the beat of the music across the arena is a dignified and exhilarating spectacle, and a little wave of admiration and pleasure rustles through the spectators. The fighters halt before the president's box and gravely salute him by raising their *monteras*. The president returns the compliment with his top-hat and the procession disperses. The mule teams disappear, together with all the *picadores*, save two, who wait a few yards apart against the barrier, about a score of yards from the *toril* from which the bull will appear. The *espadas* and *banderilleros* entrust their parade-cloaks to the keeping of friends in the audience,

take instead the sun-faded, blood-stained red-and-yellow *capas*, and settle their feet more comfortably into their running-shoes. A trumpet call summons one of the *alguaciles*, who catches in his plumed hat the key that the president throws down, passes it on to an ancient attendant, and makes for safety. The old functionary turns the key in the lock of the *toril* and stands aside.

Amid a hush that can be felt the beast emerges into the arena at a gallop, scents the waiting *picadores*, and makes a feint at each of them in passing. The prick that one of the *picadores* had administered to him as he passes, reminds him of their existence. He paws the ground, snorts angrily, and charges at one of the horsemen with lowered head.

Each of the six bulls engaged will kill two or more horses before the *banderilleros* are summoned to play the bull and plant half a dozen barbed darts in his muscular withers. Thus decorated, *toro* faces the *espada*, who lures him into making a series of characteristic rushes. Then raising the hilt of his sword to the level of his eye, he takes careful aim down the blade. The bull springs forward, the sword, pointed to the vulnerable spot at the base of the brain, disappears up to the hilt, and the man swings clear as the bull staggers and crashes to the earth. The carcass is harnessed up to the jingling mule team and dragged out at the gallop; fresh sand is raked over the dark patches and the trumpet announces that the scene is set for a repetition of the drama.

The humanitarian who thinks that the dons will be induced to forgo bull-fighting from motives of humanity is doomed to perpetual disappointment. Bull-fighting is in the air, in the soil, in the blood—it is more than a national institution; it is an inherited enthusiasm, and will remain the ruling passion and the all-dominating custom of the peoples of the Peninsula.



[Photo by]

[G. Benamer.]

THE TARANTELLA, NAPLES.

The Tarantella is the only dance peculiar to Italy, and is especially popular in the Southern provinces. The dancers usually play on tambourines and are accompanied by musicians playing flutes and bagpipes. It is very seldom danced inside a house, but on lawns or fields, and only by peasants.

CHAPTER XLV

ITALY. By LUIGI RICCI

THE Italian peninsula having been occupied by numerous and independent States since the fall of the Roman Empire, and only lately joined together politically into one kingdom, the customs of its peoples are still as different as they are varied. It being impossible to describe them with any order or arrangement, I shall mention only the most peculiar customs. It must, however, be observed that in the largest towns, especially of Lombardy and Piedmont, the upper classes have adopted more or less the universal habits of Western Europe.



[Photogr.]

[Alinari.]

STROLLING MUSICIANS, CALABRIA.

In Southern Italy bands of peasants come down from the Apennines to visit the villages nine days before Christmas. They play on the bagpipes and sing before the "Presepio," a rude representation of the Bethlehem stable.

A population, eighty per cent. of which can neither read nor write, cannot help being superstitious, and thus in Italy no marriage is arranged without consulting the confessor, who is also the constant visitor and adviser in all family matters. Churches and shrines, in towns and the country, are innumerable; and though convents and monasteries have by law been suppressed, monks and nuns are still found everywhere. The belief in miraculous images is universal, and it would fare ill with anyone who should dare to express the least doubt about them. Miracles recur every year with clockwork regularity in nearly every town or village, and they are witnessed by worshippers as numerous as they are credulous. At Naples, St. Januarius' congealed blood liquefies on the date of his festival—a miracle which over one hundred thousand people see, and which, if delayed in its performance, will excite the anger of the screaming mob, threatening the priests and the saint himself with their wrath. St. Nicolas at Bari has got a miraculous knee, from which flows continually a rill of water which, bottled up in small phials, is sold throughout the provinces at a very high



[Photo by]

[Alinari]

GOAT-HERDS.

The goat-herds do nothing else but watch their herds among the solitary slopes of the mountains. At night they sleep in straw huts on beds consisting of loose straw covered with goat-skins. Their only amusements are playing on the whistle ("ciuffello") and staring at the landscape.

price as a sure remedy for all ills, even for broken legs. A Madonna dei Miracoli was discovered by a little girl in a wood—it was only a clumsy picture—around which a chapel was built, and to which eighty thousand pilgrims from a circle of one hundred miles flock every summer, bringing with them their sins and the money they have been able to save during the year. They throw the latter at the foot of the altar, where the priests literally collect it with rakes, measuring it by the bushel, and promising salvation to as many souls as there are piastres (four shillings) in the collection. In several more enlightened places these festivals have more the fun and frolic of real picnics than the earnestness of religious services. Nine days before Christmas, in Southern Italy, the Pifferari, or pipers, come down from the Apennines, and visit all the best houses in the provincial towns and in the villages, where they play on their bagpipes and sing before the "Presepio," a rude representation of the Bethlehem stable. They return to their straw huts, which are their homes, with the presents of the grateful families, whose houses their song has cheered. (See illustration on page 1038.)

The "Confraternite" are religious associations of the more eager worshippers, who, clothed from head to foot with hooded dominoes (see illustration on page 1046), perform the charitable duty of attending funerals, and, as in Florence, the "Misericordia" attend also to street accidents. These "Confraternite," together with the clergy, go also in procession on the celebration of some saint's feast, whose wooden statue, dressed as life-like as possible, is carried round the town. On these occasions every household adorns its windows and balconies with the display of the best



Photo by

[J. Prochard]

SICILIAN DONKEY CART

Many of these carts are artistically decorated. Observe the carvings on the wheel, on the very spokes of which are engraved the heads of the past owners of the cart.

table-cloths, bed-coverlets and tapestry it may possess.

The traveller in Italy should not gauge the goodness or the safety of a neighbourhood by the number of crosses erected along its wayside. They are erected wherever a murder has been committed, and are a silent warning of the lawlessness of its inhabitants.

Whenever a storm rages, the bells of all the churches in its area are set ringing, "to drive away the devils that bring on earth the thunder and the lightning."

On the festival of St. Anthony all domestic and farm animals are blessed by the visiting parson, who thus insures them against illness or accidents during the following year. On that same occasion the fields and the harvests are blessed and insured against hail and locusts.

The popularity of a saint can be valued by the number of its images and of the votive offerings hanging round them. These are of all imaginable kinds, but generally represent that part of the body which is supposed to have been healed by that saint's miraculous intervention.

Gambling is universal in Italy, and is the largest source of the Government revenues. Lotteries are drawn every week in all the principal towns, so that the Italians, who for many centuries have been addicted to the "*dolce far niente*," find in gambling the readiest way of becoming poorer and poorer. The book most universally read in Italy is the "*Book of Dreams*," a kind of alphabetical list of words, each one of them bearing a number selected at random from one to ninety. Any event, real or imaginary, affords thus a certain number of numerals to gamble with; and as the Government takes good care to exact that the prizes offered should never exceed a third of the amounts resulting from the laws of probability, it always contrives to secure an enormous, though voluntary revenue.

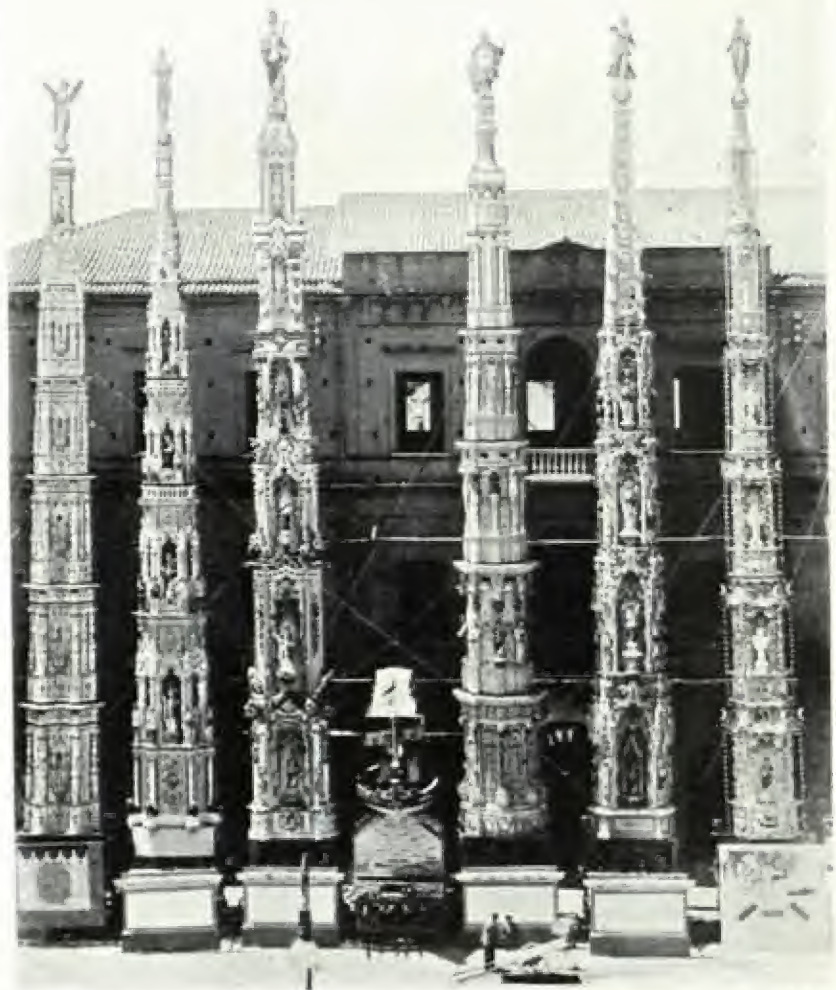


Photo typ.

[J. Brockwell.]

THE FEAST OF ST. PAULIN, NOLA.

On the day dedicated to St. Paulin, who is supposed to have invented bells, huge towers surmounted by statues to represent the principal events in the life of the saint, are carried through the streets of Nola. The trade guilds take an important part in the festivities.

Marriages are arranged by the parents, the bride and bridegroom not meeting (at least openly) till everything has been arranged by the parents and the so-called "ambassador," who is generally a near relation representing the bridegroom, and whose chief duty is that of securing the largest amount of dowry, proportionate to the income of his client. In Calabria and in Sicily a brother, or other male relation, of a girl would feel in duty bound to thrash or shoot a young man who dared to speak to her.

In the southern provinces the custom still prevails, when a visitor stays overnight, of the men having their meals apart from the women of the household, who are not otherwise visible.

The honeymoon of the middle-class is passed in complete seclusion for a period varying from



[Photo by]

AN EASTER CUSTOM, FLORENCE.

[Alinari.]

On the Saturday before Easter a chariot is stationed in the square before the Cathedral and connected to the High Altar by a wire. A priest fires a rocket from the altar along the wire and sets light to the chariot. The crowd is sure that the harvest will be prosperous if the priest lights the chariot at the first attempt.

a week to forty days, neither the bride nor the groom showing themselves till the completion of such period, when they hold a grand reception and get the congratulations of their relations and friends.

A week or more after the birth of a child the lady in bed receives the visits and the congratulations of her relations and friends; and there are even some places where the husband, in bed, is congratulated, whilst the wife shows around the baby to the admiration of the visitors. The baby, until he is more than a year old, is tied up in swaddling clothes, that prevent the least movement from any of his limbs, a kind of martyrdom inflicted on the suffering child for fear that its tiny limbs may be distorted permanently or broken.

Whenever the Italian workman has any time to spare from his work, he passes it in the wine-shop, where he whiles it away in drinking and playing at the "morra," a simple and noisy game



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A LENTEN CUSTOM, ROME.

Holy Week is inaugurated at Rome on Palm Sunday by the following symbolical act. A sub-deacon knocks at the door of the Basilica with the staff of the cross, which is covered with violet cloth. The clergy then enter, followed by the congregation bearing palms.

played by calling out in a loud voice a number, at the same time showing as many of his fingers as he supposes will be the sum of the number of fingers shown by his opponent and himself. With the continuous drinking and shouting the players get so excited that they generally end by quarrelling about the game and coming, not to blows, but to the use of the knife, often with fatal results. As soon as a murder is committed, the culprit absconds to the nearest wood, his friends doing their best to keep him supplied with food, whilst the friends of the murdered man do their utmost to revenge themselves by killing the aggressor or his nearest relatives. Hence the so-called "vendetta," which goes on even from one generation to another, and which no power has been ever able to suppress. This supplies as many recruits to the bands of brigands as the "Camorra" in Southern Italy and the "Mafia" in Sicily. These two most powerful organizations, though nominally suppressed, are as flourishing as ever: the very police that should hunt them down being their best friends and allies. The activities of these societies extend from the lowest to the highest classes,

till they are now enabled to control as successfully the election of a municipal beadle as that of a Member of Parliament in more than half the provinces of the kingdom. The belief that his particular guardian saint, whose relic he is carrying in a little bag round his neck, will protect him from any stray bullet from the troops sent in his pursuit gives the brigand all the courage he needs in his perilous profession.

On May-day, early in the morning, Florentine girls are seen roaming about the fields and the vineyards of the neighbouring hills, eagerly chasing crickets. When any one of these is caught, it is placed in a paper bag and carried joyously home; for its capture is, in the maiden's opinion, the best assurance that some time during the following twelve months she will secure a husband.

It is in Tuscany very pleasant to listen to the "improvvisatori," one or more of whom are to be



[Photo by]

THE FLOWER FESTIVAL GENZANO.

[J. Roscher.]

On the occasion of a religious procession the streets are strewn with flowers arranged in various patterns, and as the procession passes the onlookers throw flowers from the balconies.

found at every wine-shop by the roadside or in the villages. By offering them a drink they will challenge each other to a poetical contest, on any imaginable subject under the sun, often accepting selected words, given them in advance, as rhymes; and compose with these rhymes sonnets, or "stornelli," that can pass muster as "poetry" of a kind.

A small deal table, pen, ink and paper form the whole stock-in-trade of the "public" letter-writers. These are found at nearly all Post-offices in Southern Italy, where they deal with the correspondence of their illiterate clients. These receive their letters from the Post-office, and take them to the letter-writer, who reads and explains them to the client; stating from whom the letters come, and what they contain; and suggesting an immediate answer. All this is done for a penny, and his secretarial duties are at an end with that client. Others follow in their turn; and as all these transactions take place loudly in public, everybody becomes acquainted with everybody else's business.

On the Saturday before Easter there is a peculiar and popular custom in Florence (see illustration on page 1042).

A large chariot in the Square before the Cathedral is connected by a wire with the High Altar. A priest sets fire to a rocket tied to a wooden dove, which flies from the altar to the chariot along the wire and sets alight its fireworks. An immense crowd, mostly of countrymen, in the Square cheers the performance whenever the fireworks blaze out at once, this being for them a sure sign that the forthcoming harvest will be plentiful. Should the dove miss setting the fireworks alight at once, the crowd leaves the Square disappointed and dejected, in the belief that the year's harvest will be a very poor one.

The rude belief in witches is almost universal in Italy. A girl, disappointed at being jilted, will visit a witch to regain the love of her sweetheart, and the witch will make up a wax doll to represent the rival, which is placed before a blazing fire. While the wax melts, the old woman will



Photo by]

[J. Bruckert.

THE FEAST OF ST. ROSALIA, PALERMO.

The annual procession of the statue of St. Rosalia, the patroness of Palermo, in Sicily, is the occasion of several days' rejoicings. The statue is drawn through the streets upon an enormous chariot.

utter some incantation implying that as the wax melts so the life of the rival shall come to an end. This riddance by fire is often replaced by stabbing with a long pin the breast of the wax figure.

Among the amusements, of which all classes are very fond, is the "passeggiata," especially on Sundays. It consists only in what we would call strolling, or promenading, about the streets; its principal purpose being that of showing off one's clothes, especially when new. A very childish and harmless amusement. Next to this comes the passionate love for the parish in which one is born, with the innate dislike and hatred for the next parish or the neighbouring village; a traditional hatred descended through countless generations since the Middle Ages, when civil wars



[Photogr.]

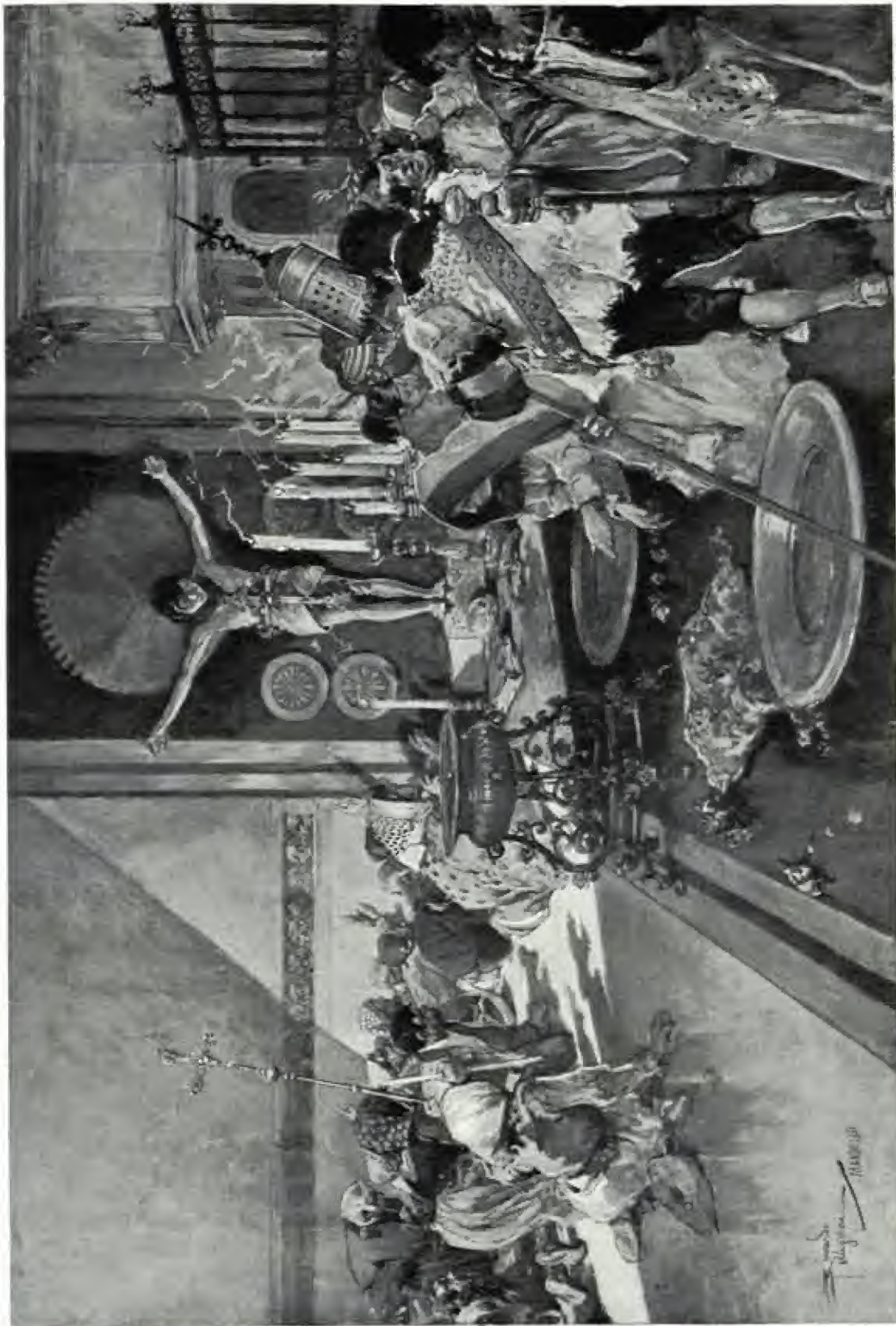
[Alinari.]

THE BROTHERHOOD OF THE "MISERICORDIA."

There are many religious associations supported by laymen, who, cloaked from head to foot in hooded dominoes, perform the charitable duty of attending funerals. The "Misericordia" in Florence also look after those injured in street accidents.

were raging in every town. These disintegrating customs and passions have always rendered the unification of Italy a fond dream which seems never to be fully realized.

To speak of Italian customs without mentioning the Carnival would be the same as to speak of the tragedy of *Hamlet* without Hamlet. From the middle of January to the eve of Ash Wednesday the Carnival sends the whole population into hysterics of fun and frolic, when everybody can go about masked and dressed in the most ridiculous fashions, and can address and even insult with impunity whomsoever he likes. At night-time the fun goes on in the theatres and ball-rooms; a continuation of the ancient Saturnalia of the Romans, shared in by both sexes and by all classes. The City of Milan boasts of the great privilege, granted to its citizens by the Popes of Rome, of prolonging the follies of the Carnival for five days more than any other city of Italy, that is from Ash Wednesday to the first Sunday of Lent. This is called the "Carnevalone," when those who can afford it flock to Milan from many other towns to have more holidays.



[The London Illustrated News.]

A GOOD FRIDAY CUSTOM, BELLEGUARDO.

The inhabitants of this district choose by ballot a man to represent Christ. He has to remain throughout Good Friday standing erect on an altar with a large cross hung from his neck. Candles are placed near the altar, and the people come to render him homage. They kneel before him chanting mournful hymns and throw coins into the large vessels placed in front of him. He distributes the collection among the sick and poor, whom he visits on Easter Day.

[The London Illustrated News.]

CHAPTER XLVI

HOLLAND AND BELGIUM. By CLIVE HOLLAND

HOLLAND is a quaint and picturesque country, and our readers therefore will not be surprised to find that there are quite a number of interesting customs surviving at the present day. Among the most curious, and perhaps the most individual, are those in connection with the birth of children. In

Friesland there are some very quaint customs still observed. For example, when a son is born in a family, all the friends of the mother lose no time in flocking to see her, and crowding into her room, where they drink *brandewyn* from a special cup. Each of the visitors should, by custom, bring with her a large tart or cake, and all these gifts, sometimes numbering a score or more, are laid out in the room itself. The greater the number of tarts the better it is considered, for each of them is deemed to indicate the possession of a friend. Soon after birth—generally within a few days—the new-born baby is taken to church, all the girls of the family, and even of friends' families, of twelve years old and upwards forming a procession and accompanying the infant. It is the privilege of these to carry it a little distance on the way, and where the girls are numerous, one can easily imagine the



[Photo by]

[See H. H. Johnston, G.C.M.G.]

PEASANT COSTUME, NORTH HOLLAND.

The quaint head-dresses, which vary considerably in different localities, are the most characteristic features of Dutch costume. Volendam and Marken are famous for the picturesque dress of their inhabitants.

uncomfortable amount of handling which the unfortunate infant undergoes. As soon as the church is reached, the child is given into the arms of its father, by whom it is carried to the font. A girl entitled to take part in the proceedings would not think of renouncing her claim, as she is proud, when she is married herself, to be able to say that she has taken part in this or that child's baptism, and there is a superstition also that all girls who have played a part in this christening ceremony will themselves, when married, be blessed with a quiverful of children.

Courting in Holland, or at least in the provincial or rural districts, follows a curious custom. The

girl chooses the man, and there is an old Dutch proverb regarding this practice which runs as follows: "There are only two things a girl may choose for herself, her lover and her potatoes." Courtship is fairly unrestricted in Holland, girls and boys and young men and maidens meeting freely in the tasks of daily life and at the village fête or *kermesse*. When a young man takes a fancy to a girl he one day puts on his best things and goes boldly to her home. He generally has a welcome by the parents, if he is an eligible swain, and no one refers to the reason of his visit, although of course it is no secret. At last bedtime comes, and the younger children retire and the father and mother also go to their own room, leaving the young people alone. The latter converse upon all sorts of topics, but not a word of love is usually uttered, but if the girl allows the fire to die down it is taken as a sign that she does not care for the man, and is not disposed to look upon his courtship favourably. On the contrary, if she heaps fuel upon the fire he knows perfectly well that his love is returned, and she means to accept him as her husband.

In Amsterdam there are many curious things in connection with weddings celebrated in the old church. The most popular day in the week for celebration of marriages is Thursday, because the fees are extremely low on that day, whilst on others it costs a good deal to be married. In connection with this particular church there is a man called the *Koster*, who is a humorist of no small parts. The weddings are celebrated within a little enclosure, and for covering the floor of this there are five different types of carpet, the hire of which runs from five *guilders* up to twenty-five, which sums are paid



[Photo top]

[The Exclusive Rent Agency.]

CHILDREN'S DAY, GHENT.

On the third Sunday in July children attending the Communal schools march through the streets of Ghent. The procession shows the national costumes and various tableaux.



[Photo top]

[Clive Holland.]

THE "KERMESSE," ANTWERP.

The children are here seen dancing in one of the smaller squares of Antwerp after proceeding through the streets in decorated cars.

according to the wealth and the desire for display of the various contracting parties. The wedding-feast which follows the ceremony is the second which the bride and bridegroom have had to undergo, for in Holland, when the preliminaries of a betrothal are finally settled, a great feast is held. Generally the guests bidden to the wedding are invited by means of a box of sweets and a bottle of wine, known by the curious name of "Bride's Tears." For the wedding-day itself there is a brand of wine used in which are found floating little grains of gold.



[Photo by]

[The Kretzschmar News Agency]

PROCESSION OF THE HOLY BLOOD, BRUGES.

On the second Monday after the 2nd of May the reliquary containing the precious drops of blood is borne through the streets of Bruges.

wears a white rosette when he carries round the news of the death of a child, and if the deceased is a bachelor or a spinster, he notifies the fact by the wearing of other decorations. A few years ago, and possibly the custom survives in remote districts at the present day, another individual, known as the *heilebolk*, went round with the *ansprecker*; his duty was to burst into tears when the announcement of the death had been made. The *ansprecker* also used to announce the arrival of little strangers, and in more ordinary attire he goes gaily from house to house when a birth occurs, making the fact known to friends of the family. There are, of course, many other customs of an interesting nature in Holland, but to describe these would need a small book.

There is a quaint and curious custom in parts of Holland relating to burial. At Hindeloopen, at all events, this obtains at the present day. In the church one finds a large number of biers, most of them prettily decorated, and one set aside for the use of deceased persons of each of the different trades. For example, there are biers for metal-workers, cobblers, and bakers, and a member of any of these trades will be carried to his last resting-place upon his own particular bier, and etiquette would be outraged were any other to be used for the purpose.

The mourning customs are very elaborate and ancient. In connection with this, there is an individual known as the *ansprecker*, who is an official of great importance. Dressed from head to foot in deepest black, he goes from house to house, visiting the homes of all those who have the slightest relationship or ties, brought about by friendship or business, with the deceased, announcing the death. Sometimes the way in which the announcement is made has a touch of comedy in it, and it is not an unknown thing for it to take some such form as the following: "I have to announce, please, the butcher's compliments,"—or perhaps it is the grocer—"and he is dead," with the intimation of the time and place of the funeral. The *ansprecker* generally



Photo by]

[The Exclusive News Agency.

THE PROCESSION OF THE HOLY BLOOD, BRUGES.

The annual procession dates from the Middle Ages, and the scene when the reliquary is escorted through the streets by the ecclesiastical, civil and military authorities is extremely imposing.



Photo by]

[The Exclusive News Agency.

THE PROCESSION OF THE HOLY BLOOD, BRUGES.

Here is seen a group representing an episode in the life of St. John Berchmans in the annual procession. The Chapel of the Holy Blood at Bruges was founded in 1150 by Thierry d'Alsace and Sybilla d'Anjou, and is visited annually by thousands of pilgrims.

There are many curious customs still surviving in Belgium, although, of course, the tendency here, as elsewhere, is for them to gradually disappear or to fall entirely into disuse. In connection with the birth of a child, it is the custom of the parents, if well-to-do, to send to all their relatives and many friends a box of sugared almonds or sugar-plums, as a means of intimating the happy occurrence. In the case of a boy the box is tied up with pink ribbon, and in that of a girl, with blue.

This custom, like many others, is being replaced in the higher grades of society by the sending of cards, and doubtless it will, in time, entirely disappear. Instead of the mother or father, or both



By the courtyard of

ST. GEORGE AND THE DRAGON, MONS.

[B. Balsan.]

On the Grande Place, Mons, on Trinity Sunday there takes place a quaint festival, dating from medieval times, known as "La Parade du Luineçon." In it is a contest with a dragon, somewhat reminiscent of St. George and the Dragon. The hero is called Gilles de Chin, and the heroine is a princess who was kept a prisoner by the monster in a forest near the town.

of them, deciding upon a name for the child, this is very frequently done by the godmother, who usually gives to it some family name or that of its patron saint.

The Première Communion, which is as great an event in the life of a Belgian girl as it is with her French sister, takes place on two Sundays before Easter. The shops are full of white dresses, veils, and stockings for the girls, and suits of black cloth, white gloves, ties, and armlets of white satin ribbon fringed with gold braid, for the boys. On the Monday following the day of their First Communion the children are confirmed, and are then taken round to visit their friends, so that their new clothes can be admired and shown off. Many of the boys and girls of the upper classes receive presents of sweets, often consisting of little white sugar figures of boys and girls depicted in the act of saying their prayers, and often a feast, almost like a birthday or wedding party, is given by parents of the better class to celebrate the event.

In connection with Christmas there are quite a number of interesting customs still kept up. In



By the courtesy of

[D. Bellan.]

ST. GEORGE AND THE DRAGON, MONS.

In this group are seen the dragon and his attendants, with two of the men in ivy-green who attack, while others dressed like devils defend the dragon.

Valley, or other fruitful portions there is a custom of striking unfruitful trees with an axe, which is esteemed by the country-people to insure a good crop the next season.

In connection with New Year's Day in Belgium there are several interesting customs. The last day of the year is St. Sylvester's Day, and there is a custom in parts of Belgium that the child who gets out of bed last on the morning of that day is called by the name of the Saint, and is compelled to forfeit the best of its toys and gifts to its brothers and sisters. Girls, too, who have not finished any piece of work on which they are employed by the end of the year are said, in country districts, to run the risk of being haunted by spirits, perhaps the outraged spirits of Industry and Punctuality. The effect of such a belief, it may be hoped, is to lead to the finishing off of a lot of tasks that might otherwise be neglected indefinitely! Almost everyone pays calls on their friends on New Year's Day, and so universal and extensive is this custom that people who have a large circle of friends are compelled to devote almost the whole of the first of January to the practice.

Belgians are particularly fond of pageants and processions, and that of the Holy Blood, which takes place on the second Monday following the 2nd of May each year at Bruges, is one of the most noted. It is

the valley of the Meuse and in the Ardennes district in olden times before the introduction of Christianity, the inhabitants used to feast at their mid-winter festival on wild boar, so now at Namur, Dinant and other towns and villages in the Meuse Valley they have pork for dinner on Christmas Day, because the wild boar, although not quite extinct, does not exist in sufficient numbers to enable them to keep up the old custom in its entirety. At Christmas time chestnuts are used to foretell the future of young men and women who are betrothed. They throw two chestnuts into the fire; if they burn steadily the marriage will be happy, but if they split and hop out of the fire it is thought that the alliance will bring unhappiness. In parts of the apple-growing districts of Belgium, in the neighbourhood of Liège, in the Meuse



By the courtesy of

[H. Dalmont.]

ST. GEORGE AND THE DRAGON, MONS.

The procession is seen on the way to the square where the combat takes place. It is often delayed by attacks by the crowd on the dragon, which is symbolical of evil.

attended by devout Catholics from almost every European country. The crystal tube containing the blood, which is said to be some of Our Lord's, has been in the small chapel dedicated to it for more than seven centuries, and the streets are thronged on the occasion on which it is carried in procession.

The Carnival is almost as important an event in Belgium as in France, and the week preceding Lent is known in Flanders by the name of "*Duivelsweek*," which means Devil's Week.

The evening of St. Martin's Day in Belgium is celebrated like the 5th of November with us, by the lighting of bonfires for the purpose, as the children say, of warming good St. Martin. On December 6th comes the festival of St. Nicholas, and on the eve of the festival Belgian children, before they go to bed, place their shoes or sometimes a small basket filled with hay and carrots near the chimney of their bedroom. St. Nicholas is supposed to ride through the sky over the house-tops



From stereocopyright hp]

NATIONAL DRESS, ZEELAND.

[Undersold & Underdressed.]

The illustration shows a typical Zeeland cottage interior of the better class. The flat pancake-like hats are among the most remarkable worn in Holland.

with his panniers filled with fruit, sweets, toys, etc., for good children, on a white horse or a donkey, and so the children put the carrots and hay for the horse to eat.

There are many other festivals in Belgium which it is impossible for us to describe owing to lack of space, but one must be mentioned: the curious festival of St. George at Bruges called the "*Hammehensfeest*" (Festival of the Ham) in connection with the Society of St. George. This association of archers holds a shooting-match in a hall where a supper-table is set out with various dishes, including ham, beef, salads and fish, and other eatables. A target is erected, divided into spaces, marked with the names of the various dishes, and the archers are permitted to help themselves to whatever eatable is marked upon the space which their arrows hit. When the arrow goes into the bull's-eye of the target, on which there is painted the figure of an ape, the man who hits it is allowed to choose any dish he pleases.



[Photo by]

[The London Electricity Agency.]

THE FESTIVAL OF ST. NICHOLAS, UTRECHT.

On December 5th St. Nicholas rides through the streets of Utrecht on a white horse with toys for distribution at night, by his side. His attendant, Piet, walking by his side, has sweets to scatter among the children, a birch for the naughty ones and a sack in which to hold them. The feast of St. Nicholas (Santa Claus) is the event of the children's year and there is a large demand for cakes made in the shape of a bishop: Christmas is reserved for the grown-ups.

*By the courtesy of]**[E. H. Dinwiddie.]*

JACK-IN-THE-GREEN.

Some of the old Mayday customs, the Maypole and other festivities of the greenwood, linger in country corners. The Jack-in-the-Green, attended by Robin Hood and Maid Marion, the May Lord and May Lady of older times, is a survival of old revels in May-hawere, and now seldom met with, except among the chimney sweeps, who have appropriated the custom.

CHAPTER XLVII

GREAT BRITAIN AND IRELAND. *By D. H. MOUTRAY READ*

INTRODUCTORY AND CUSTOMS RELATING TO BIRTH

BRITISH customs are as varied as the history of the land itself, and as intermingled as the inhabitants. Some are common to all, some only to be found in places widely apart like the Channel Isles and the Hebrides. The locality is largely determined by the ancestry of the inhabitants. Thus the similarity of customs found in the Isle of Man and in Lincolnshire may be assigned to a Norse element in the population. Occasionally a custom was common to Celt and Saxon; for instance, iron as charm against witchcraft, which dates back to prehistoric days when iron conquered stone. English customs are mainly connected with the calendar festivals. In Scotland the evil eye and second sight are paramount factors in Gaelic quarters, and legends take the place of feasts. Tales are told during the long winter nights by the men twisting heather ropes or mending sails and nets, and these gatherings (*Ceilidh*) tend to preserve old tales, legends, songs and beliefs. Oral transmission has equal importance in Ireland, where fairy-lore and fairy-mischief are weighty influences. Music takes the place of story in Wales, and customs there are mainly concerned with marriage and death. Birth customs in Wales and the South of England are few and unimportant, while they abound where the folk are dominated by faith in fairies and the evil eye.

The British Isles have no kindly stork to bring baby. The poet's "trailing clouds of glory" are in prosaic metaphor such uncomfortable localities as cabbage- and parsley-beds, gooseberry-bushes,

or the doctor's bag. Locks are often unfastened when a birth takes place. In the Highlands anyone who enters the house must speak to the suffering woman, wish her God-speed, and in cases of difficult labour give something, such as water. That some pains of childbirth can be relegated to the father in the form of severe toothache or neuralgia is firmly believed by many country folk. An Irishwoman will put on her husband's coat to make him share her pain, or his trousers to ease it. Almost everywhere the father is not allowed near his wife at the time of birth. Women friends assemble with the midwife, but no woman comes who is in what is called an "interesting condition," nor would one suckling an infant approach the bed, or the sick woman might be unable to feed her child when born. Should such unfortunate accident occur, her remedy is to get the offender's child secretly, and with a friend's help pass it under and over her apron. This should rectify matters. In Connemara nobody would take anything from the house while the woman was laid up.

To be born with a caul is lucky, and so is spitting on and around the child. Therefore this none too pleasant custom is indulged in largely. In North-east Scotland, when a boy is born he is wrapped in a woman's shirt, a girl in a man's, otherwise they would never marry. The first food eaten is important. Irish nurses give salt, but sugar is more general, sometimes with butter. The time of year, the hour, the day, have their significance. The infant's fate is foretold by the day of the week, as well-known rhymes testify. A child born after midnight is supposed to have peculiar psychic powers. But in the West of Ireland midnight is dangerous; the infant born then must be promptly sprinkled with holy water, and be watched with extra caution for seven days, lest "the good people" change it, for fairies have alarming powers over the new-born. An unbaptized child is considered their easiest prey,



By the courtesy of

ST. GEORGE AND THE TURKISH KNIGHT.

[E. H. Binner.]

The old Mummers' Play is one of the most interesting features in British folk-customs. The legend of St. George is the putative theme, but the story acted is the world-old one of the death of a champion in single combat and his resurrection at the hands of a wonder-worker. The performers are called mummers, pike-eggers, quivers, or morris-dancers, according to the locality and the season.

hence the many methods for its safeguarding. When "saining" mother and child in the north a fir-candle is lit and carried three times round the bed, or, if impossible, round their heads. A Bible is put under the pillow, also biscuits or bread and cheese, with the prayer, "May the Almighty debar a' ill frae this umman, and be aboot ir, an bless ir, an ir bairn." The Irish father is credited with special power to protect his offspring against fairy mischief. In Galway he, not the nurse, spits on the child, and elsewhere he must remain in the house, for while his breath is within fairies cannot steal the child. Even his clothes offer measure of protection, and Scotch mothers will throw their husband's coat or waistcoat over children to secure them from harm. When baby is dressed first the Highland nurse turns it heels over head



Photo by]

MAKING RUSH-GARLANDS, AMBLESIDE.

[Charles & Hyde.

In medieval times the churches were strewn with rushes, or in some places with hay. From this arose the old custom of rush-bearing. A modern version of this takes place annually at Ambleside.

three times, blesses, and shakes it head down three times. This drastic treatment is her method of keeping off fairies. Irishwomen, if they take babies out after dark, wrap bread in bib or dress as a protection.

Many definite taboos exist for the first year. Baby's first step in the world must be "up," so if born at the top of the house a nurse will step on a chair with it before it goes downstairs. There is general objection to wash the inside of a child's hands lest luck be washed away. In England, north and west, the right hand is unwashed that it may gather wealth. Hair-cutting is also an affair of moment. In some parts of Ireland it is done first by a man. Nails are generally not cut for a twelve-month; nurse or mother will bite them, but if cut the child would be "light-fingered"—a thief. Children should never be measured or weighed.



[Photo by]

[Clarke & Hphr.]

RUSH-BEARING. AMBLESIDE.

This festivity is very similar to the one described by an old writer: "They cut hard rushes from the marsh, which they make up into long bundles, and then dress them in fine linen, silk ribands, flowers, etc." These bundles are afterwards carried through the village and set down in the church, where they are stripped of their ornaments

Frequently in the North, occasionally in the West, a feast is held on the birth-night. Cheese figures nearly everywhere as a necessary item. In Border counties the "shooter" or "groaning cheese" has a "whang-o'-luck" cut from its edge by the father to divide in portions for all the girls present. He must not cut his finger or the child will die young. The girls put the cheese under their pillows to secure dreams of future husbands. In Yorkshire "pepper-cake" is eaten with the cheese. "Groaning-cake" is the proper fare in Cornwall.

No child thrives, in popular estimation, before its christening. The choice of names rests often with the father, or depends on such a device as opening the Bible haphazard and taking the first read. A child born on a saint's day may be named after the saint, almost invariably so among Roman



By the courtesy of

[The Folk-Lore Society.]

GARLAND DAY, CASTLETON.

On the 29th of May the bell-ringers make a "garland," which is carried through the village in procession, and finally fixed on a pinnacle of the church tower. The "garland" is a dome-shaped crown, with a nosegay at the top called the "queen." It is taken off and given to the last woman who has come to the parish.

Catholics. The name is often a secret till the ceremony takes place, and this tacit avoidance of the use of Christian name often continues through life, women speaking of their husbands as "the master," "Mr. —," men of "the missus," "the wife"; if Irish or Scotch, as "Himself" or "Herself." If a boy and girl are to be christened at the same time the girl will be brought forward first, as the boy might "leave his beard in the water" with disastrous results to the girl. In Wellcome church, near Morwenstow, a door, known as the Devil's door, is opened during the Baptismal service to allow the devil to depart from the child. The same idea, common in Gloucestershire, is attached to a door at Wroxall Abbey, though it has long been walled up. In the north the first person met on the way to the christening is given cake, or bread and cheese, usually with a "dram" of whisky. The cake offered is often some of the birth-feast cake. Generally the recipient should turn and walk a short distance with the party. This is called "Blessing the Baby"

in Cornwall. In the North of England the gift of cake is made to the first woman met if the child is a boy, to a man when the infant is a girl. No child should pay visits till christened. Gifts are made to the new-born as well as the newly baptized. An egg, salt, silver, or a match—fire—are the most general. After baptism in Guernsey baby is taken to visit relatives, and the gift, preferably an egg, should be put in its hands. Visitors give the father money for luck.

The misfortunes that await unbaptized infants threaten also the mother till she has been "churched," or "upraised," as they say in Cornwall, where mothers carry "groaning-cake" with them to give the first person they meet on their way to church. An unchurched woman in the North of England is considered to bring ill-luck if she enters a house, and if hit or insulted out of doors is supposed to have no legal remedy. In the Hebrides no woman may work in her own home, much less enter a neighbour's. Free Kirk churches have no special service, but she attends ordinary service in her best clothes, wearing something new if possible, and gives larger alms than usual to the poor. On her way home a neighbour will invite her in for refreshment, a needful custom where distances are great.

Everywhere the seventh child is supposed to have special gifts, usually medical, and greater psychic powers than others. The nurse in County Meath ties up a male and a female worm in muslin and places them in the hands of a seventh son's seventh son. When dead they are thrown away. The special effect of this nasty



[By the courtesy of]

CASTLETON "GARLAND."

[The Folk-Lore Society.]

The "garland" is carried on the head and shoulders of a mounted man, followed by a band and a party of dancers. "Garland Day" is, of course, a May festival.



[By the courtesy of]

GARLAND DAY, CASTLETON.

[The Folk-Lore Society.]

A man dressed in woman's clothes follows at the end of the procession, taking the part of the morris-dancers' "Bessy." The crown worn is a modern substitute for "a bonnet and the oldest shawl that could be found."



[Photo by]

[Sport & General Press Agency.]

FISH HARVEST, ST. MAGNUS THE MARTYR.

Harvest Thanksgivings are the Church festivals that took the place of the old heathen harvest feasts and offerings of the first-fruits. Sheaves of wheat and barley, fruit and vegetables are used to decorate the country churches, and are afterwards given to the sick and poor.

custom seems merely that the child will have supernatural power over worms, which die at his approach.

There are certain things to be observed about the cradle. In Shropshire a child must not lie in one till baptized. No properly instructed person would rock an empty cradle, for it promptly brings another occupant. In South Scotland, "Such rocking maun bring on the babbie disease." Both ideas are current in England. A cradle is never sent empty in the Highlands, a cock, hen, potatoes, or meal-bag is placed in it, though without realizing this is a survival of ancient sacrifices. Also a cock or hen, not baby, must be the first occupant, and a cradle would be borrowed, and never bought, for the first-born.

With the innumerable charms for infant maladies it is impossible to deal. Faith in such old remedies as the shrew-tree still lingers, and with faith practice. Men are alive to-day who in childhood were drawn through a split ash to cure rupture. Children's teeth are covered with salt and burnt when they drop out, to prevent the second tooth being a "dog's" or "pig's" tooth. In the Hebrides fire may not be taken from a house wherein is a toothless child, or none might come; nor must a child walk backwards, for fear such action shorten the mother's life.

On the Welsh marshes children may not be beaten with willow because Christ condemned it to premature decay, as a local carol states, when the Virgin chastised Him "with a handful of bitter withy." In Shropshire it is considered the stunted broom would equally stop the child's growth. Hence the birch, tall and slender, is predestined for purposes of castigation.



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[Underwood & Underwood,

BLESSING THE WELLS. TISSINGTON.

The well-dressings which still continue in some parts are interesting survivals of the ancient worship of water spirits. The early Church, absorbing local customs, turned the heathen wells into holy wells and dedicated them to various saints, to whom were attributed the particular powers of the wells or springs.

CUSTOMS RELATING TO MARRIAGE

THE identity of the future mate is a question that, judging by the number of divinatory rites, the youth of the British Isles find hard to settle unaided, or too trying to patience to be left for time to disclose. Such divinations are practised from the Hebrides, where cabbage stalks are placed under the pillow to induce dreams of future partners, to the Channel Isles, where Guernsey maids visit St. George's Well fasting for nine mornings in silence, first putting silver in a niche, and then may expect to marry in nine times nine weeks. In old days a girl adopted the practical method

of telling the priest, who duly summoned the man to meet her, and then married them. In the North and in the Isle of Man smoothed ashes in the grate overnight convey much information to the initiated next morning, or a Manx girl—or Highland lassies on Hallowe'en—will go with mouth full of water and hands full of salt, to listen at the nearest house but one. She will marry a man with the first name overheard. An Irish girl may walk three times round her looking-glass, and then stick an apple full of new pins in the Devil's name. Thereupon the person she is to marry should appear. Many divinations can only be practised on certain nights, chiefly on Hallowe'en.

Aberdeenshire girls make definite provision for marriage long before the bridegroom is known. Feathers are collected for the bedding; the first earnings go to buy the *Kist*, recognized items of



Photo. Lp.]

MOF FAIR, STRATFORD-ON-AVON.

[Agent & General Press Agency.

Fairs were special markets granted as favours to particular towns. Mof, or hiring, fairs are still held at Stratford-on-Avon, Dorchester in Dorset, and a few other places. Roasting an ox whole is even now a feature of the fair at Stratford.

her *providan*; and great is the parade when her things go to the new home. In Derbyshire for a man and girl to walk on "Cauler" Hill at Castleton was equivalent to announcing their engagement. When the wedding approaches the Welsh formerly sent a Bidder round to notify everyone concerned, a warning that a present was due. This is now superseded by more prosaic written announcements. Among fisherfolk in North-east Scotland bride and bridegroom personally invite their friends, and if any are out, chalk a cross, equivalent to an invitation, on the door. In many places, it must above all be remembered to tell the bees, as they are told of death in the family; and in Guernsey white favours are put on hives for a wedding or black streamers for a death.

Luck depends on dates in marriage, as in birth, occasionally connecting the two—"Marry in May, no family," or "Rue for aye," as the Border proverb runs. Lent and Fridays, the most unlucky times, are sedulously avoided, except in Wales and some places in the North where Friday





A CHRISTMAS HYMN, GERMANY.

The festival of Christmas in its celebrations throughout Europe exhibits many varied religious beliefs besides arrivals of Pagan ritual. Christmas was first kept as a feast in the Fourth Century, and through many phases has alternated between solemnity and festivity. In some German towns the solemnity is evidenced by a midnight service, and the singing of the Lutheran Hymns from the church tower, while the festivity is most apparent round the Christmas tree, itself a German creation.

is a favourite day. Many are the omens to be consulted, the things to avoid, to attain a "happy-ever-after" conclusion; the weather, things met by the road, colours worn—with a general taboo on green extending in Scotland even to the vegetables on the dinner-table. For the bride's dress "Something old, something new, something borrowed and something blue" is usually correct, and she must not wear the dress beforehand, not even to try it on. In Yorkshire she would not risk looking at it by candlelight.

In Ireland, unlike Scotland, courtship is unknown in the more primitive parts. Marriage is a matter of contract between the parents, or the man and his father-in-law; he need never have seen



Photo by]

[The Spectator & General Press Agency.

MORRIS DANCERS, STRATFORD-ON-AVON.

The morris is one of the oldest English dances, reminiscent of the days of Robin Hood and his merry men. The dance is distinct from the Mummings' Play, though the same rustic performers may undertake both dance and masque.

his wife till the wedding-day, but selects her for her dowry. Match parties are held just before Lent to bargain for a "boy" or a "girl," as the case may be. The matter is carried out without delay once the principal parties are satisfied with material prospects. The bridegroom and a friend, not forgetting a bottle of whisky, arrive late at night at the bride's home. The friend knocks and announces he "wants a wife." After long discussion through the shut door the suitor, if acceptable, is admitted. With much handshaking, blessing, and drinking a bargain is struck over the dowry, and then at last the girl may appear. If obdurate she might expect thrashing from father, mother and brothers in turn. Relatives are invited to supper next day and half the marriage portion is paid, the remainder with a cow will be given next year if a child be born. This dowry is often used to portion the bridegroom's unmarried sister. The wedding takes place a day or two later.



By the courtesy of]

THE HORN DANCE, ABBOTS BROMLEY.

[The Folk-Lore Society.

Six men carrying stag's horns perform a country dance on the Monday after September 4th, which is the date of the Abbots Bromley parish wake.

porch. Two young men stand by to "jump" the ladies over, and kiss them. Etiquette demands the bride be not too eager to be jumped by the "bride-lifters," and she and the groom must have coins ready to drop into their hands. In the same county guests have been locked into the church itself till gold was pushed under the door.

Usually only two witnesses accompany the English couple to the church, the parents never attend.

The Welsh "Horse-wedding" with its hunt for the bride and wild race to and from church is

said to be now a thing of the past. Somewhat similar is the Dalesman's "Riding Wedding," the men racing, or "running the braize," to the bride's new home with much shouting and firing of guns. Gun, or more probably revolver, firing is an accompaniment not always absent from an Irish wedding. An Irish wedding-feast is held at the bride's house before the party go to the chapel, and the "dragging home," which may be postponed for some time, is a race of mounted guests competing for a bottle of



Photo by]

THE HORN DANCE, ABBOTS BROMLEY.

[Alfred Parkes.

One of the dancers represents a hobby-horse, and a boy makes a snapping noise with the arrow and crossbow, whilst a woman carries a ladle to collect money.



Photo by

(J. Valentine.

THE HORN BLOWER, RIFON.

This interesting old custom was recorded as long ago as 1790 in the pages of *The Gentleman's Magazine*. A description is given there of how every evening at nine o'clock a large horn is blown, first at the market-cross and afterwards at the door of the Mayor's house.



Photo by]

[The Sport & General Press Agency.

THE KING'S MAUNDY GIFT.

On the Thursday before Easter royal doles are made to the poor at Whitehall. The number is regulated by the age of the King.

the married women. If detected by the others she at them. Whoever is hit will be the next to marry. Throwing the bride's stocking, or the bridegroom's, as a "bedding" ceremony, once a general custom, now probably only lingers among Scottish fisher-folk. They put a bottle of whisky with bread and cheese in bed by the bride, which she hands round to the guests before throwing her stocking among them.

In the Highlands a towel is placed on the bride's head when she arrives at her new home, and the contents of a dish of bread are poured over her, to be scrambled for by expectant children. Shortbread is used for the same purpose in the North of England; and in some parts the thrower should be the oldest inhabitant available. In the East Riding a plate of cake is thrown from a window to the crowd. In Argyllshire the glass from which the happy pair's health has been drunk is thrown by someone over the shoulder. If accidentally broken it would be extremely unlucky, but the more pieces the greater the luck when purposely thrown. Luck in every case depends on the number of bits in which cake or plate breaks. In some parts of England the doorsteps are sanded, or boiling water is poured over "to warm the threshold for the next wedding." Flowers and rice are thrown, and even in country weddings one

whisky, followed by the bridal party and others on cars. As the wild procession passes through a village straw sheaves are lit in their honour. Neither bride's nor bridegroom's mother goes to the chapel. The latter is busy baking the oaten cake that should be broken over the bride's head as she enters her new home by the back door—the dead are taken out by the front. The wedding dance, *dawsa donsha*, is led by the bride and bridegroom. Sometimes a party of "Band-beggars" or "Straw-boys" will appear after supper, swathed in straw, with blackened faces (see illustration on page 1078). The leader dances with the bride, and all expect refreshments. This custom offers opportunities of paying off old scores. If a rival band appear there is lively prospect of "the jewel of a row." Presently the bride tries to slip away, helped by should pull off her right stocking and throw it



Photo by]

[The Sport & General Press Agency.

PIE DAY, TOLLESBURY.

On the last Saturday in June every household in Tollesbury makes a gooseberry pie. These are cooked in the village bake-house, and cut by the heads of the family

now meets with confetti—a senseless imitation in no true sense symbolic. For underlying all genuine custom is some belief as reason for existence. Custom is faith materialized. The origins may be obscure, the faiths long forgotten, but customs rooted or grafted thereon survive. There is no “superstition” without concomitant action. If it is “unlucky” to do certain things, they will be avoided; if “lucky,” they will be done. Ill-luck awaits the third boat out of Peel harbour, so fishermen manœuvre for hours to avoid being third departing. Manx fishers may filch luck from rivals by pulling a straw from their thatch in the morning on the way to fish. No fishermen would mention a horse or a mouse on board, nor point with one finger, any more than they would lend salt from a boat—all these bring bad luck, and therefore they are not done.

RELIGION AND MAGIC

THROUGHOUT all genuine folk-customs, notably it will be seen with those connected with death, we trace fear of the departed, desire to protect the living, to secure the natural from the supernatural, which presuppose a jealousy on the part of the Higher Powers curiously at variance with orthodox Christianity. Beneath orthodox faith, whatever the creed, there is current to-day a folk-religion that is no mere survival of ancient tenets but is a living belief. Christian festivals did more than supplant the pagan: they absorbed them. The Druid's mistletoe figures in Christmas decorations. Worship of Water Spirits survives in well-dressings, wishing-wells, wells oracular, divinatory, curative. Tissington Well-dressing is an annual practice (see illustration on page 1063). Eighteenth-century accounts describe the procession to the five wells for the reading of Psalms, Epistle and Gospel, and decorations of flowers stuck in damp clay arranged with mosaic effects, as to-day's. The Church turned pagan springs into Holy Wells, and renamed most, though some old names survive. Pins and rags stand for ancient sacrifices. Many an Irish well has scraps of clothing, sticks, even rosaries, hung near by on bushes (see illustration on page 1076). Garlands were always put round them, and pilgrims



by the courtesy of

A FUNERAL HOOD, STAFFS.

[Miss C. S. Burns.]

At the funeral of a girl or young child hoods, like the one shown above, are worn by the bearers, who often carry in their hands rosemary, the emblem of remembrance, to throw into the grave.

still visit the Holy Well in County Roscommon during August and September. All this points to belief and ritual prior to the Christian era, as does the cure for whooping-cough at St. Teilo's Well in Pembrokeshire, where the water must be given in St. Teilo's skull by the heir of Llandeilo Farm. We even find a taboo on women connected with a well in an island off the Mayo coast. Women never draw water there, lest they die, and record tells that when all the male population were away fishing agonies of thirst were suffered by the women till a man-child was born who could be carried to the well by the water-drawer.

Christmas pies, Shrovetide pancakes, Mid-Lent simnels, Good Friday buns, Easter eggs, all bear witness to combination of religious holiday and secular feast. May 29th and November 5th



Photo by]

[P. Lundera.

"FEAST" SUNDAY, BRAUNSTONE.

A special feature of the parish festival at this little Leicestershire village is that the church is strewn with hay fetched by the parish clerk from the Holme Meadow in the adjoining parish.

are popularly connected with Charles II. and Guy Fawkes, and were so recognized in the English Church services as days of thanksgiving. These are purely English customs, but the festivals themselves date back to the Celtic seasonal feasts at commencement and completion of summer. The politico-religious celebrations have annexed bell-ringing and other customs from May Day and Hallowmas even as All Hallows is the Christian version of the heathen festival in honour of the dead. Fires on Hallowe'en are still lit in Ireland, Scotland, and also the Isle of Man—where men are yet hired and land tenures fall in on that day. Hallowmas customs offer a typical blend of Christianity and paganism. Though an important Church festival, the customary observances savour of pre-Christian practice. Most widespread are the divinations to disclose matrimonial fates or impending deaths. Of the actual feast traces remain in the "Souling" customs of the



Photo by]

[The Sport & General Press Agency.

HOCKTIDE, HUNGERFORD.

After the annual Hocktide Court at Hungerford the two Tutti-men go round and demand from each householder a penny per head for all in the house. Women must pay forfeit with a kiss.



Photo by]

[The Sport & General Press Agency.

THE FREEDOM OF HIGHGATE.

The quaint ceremony of swearing on the horns to obtain the freedom of Highgate is somewhat similar to the old "Horning the Colts" at Weyhill when a new-comer was to be admitted to the Fair.



[Photo by]

SHROVETIDE FOOTBALL, ASHBOURNE.

[The Sport & General Press Agency.]

Football on Shrove Tuesday is an old custom still observed in some places. The game is always played by two classes of the community, without rules, up and down the streets, to a given goal.

Western Midlands, where—though special cakes are no longer provided—children go round crying, "Soul! Soul! for an apple or two," begging for cake, ale and apples. At Baschurch their rhyme runs, "Soul! Soul! for a lump of coal!" connecting the old Hallowe'en with the newer Guy Fawkes observances. "Bonfire Day" is an important anniversary in Ludlow, and still more in Sussex, where Lewes "Bonfire Boys" hold notorious revels. The "Guy" is a seventeenth-century English addition, and, compared with the bonfire, of such minor importance that often it does not appear, though sometimes the opportunity is taken to burn unpopular characters, not necessarily historical, in effigy. The Guernsey custom of burning *le vieux bout de l'an* approximates closely to Guy Fawkes, foreign to the Channel Isles. On the Borders fire is not permitted to go out on Hallowe'en, New Year's Day or Midsummer Eve, for if extinguished none would be given, or luck goes: if stolen the fire is not holy. The same holds good in Ireland on May-Day Eve. Highland boys at Halloween went round crying, "Ge's a peat t' burn the witches," and begged combustibles from the householders. One would lie close to the fire in the smoke, which the rest ran through to jump over him, till the fire burnt down, when ashes and peats were scattered and thrown about. In the Isle of Man witches are supposed to be very active on May-Day Eve—Old Style—when ling and gorse are fired to burn them out, as in Ireland sprigs of rowan or willow are stuck on doors or in the fields before sunset to protect the inhabitants, cattle and crops.

The terrible details of the Clonmel witch-burning in 1895 prove belief in witchcraft is no mere thing of the past. It is affirmed not to be native in Ireland, however. There are black and white witches: the "Wise woman" with a little more insight and knowledge than her neighbours, and the witch proper, doer of evil, weaver of mischievous spells, who holds intercourse with

evil spirits. Those who would become witches must cut themselves adrift from the Christian faith by some unholy rite that puts them in league with the Devil. In Lincolnshire the power is supposed to pass from mother to daughter. Witches' evil work can be undone by "Charmers" and "Elf-doctors." This power passes from father to daughter, or mother to son in Manx belief. Wise women work many charms; elf-doctors are generally employed to cure sick cattle. One in Counties Cavan and Leitrim doctored sick cows by spanning them, and administering doses of "erribs" brewed with silver and elf-dart—a worked flint—in "three mearne water" taken up against stream where three townlands meet. In the Isle of Man herbs are boiled in milk, during which process the cattle make a noise and the sick should be cured. If the beast dies it is attributed to the evil eye, and the carcass would be burnt in the open air. Boiling herbs also discovers the aggressor, for the first comer must have bewitched the beast and ventured there to filch the heart from the carcass, otherwise their power is lost.

In Scotland, north and west, in Man, and parts of Ireland, faith in the evil eye is a vivid belief. Anyone may have it, especially women. A Mull woman described it as "an eye with great greed and envy." A person may have it and not be aware thereof. It causes sickness among men and beasts, prevents butter coming, and promotes general mischief. It damages others, but does not benefit the possessor, except indirectly through general disinclination to refuse or annoy such persons. A look is sufficient to do harm, so they are sedulously avoided. It is dangerous to give



Photo by

[J. Valentine.]

READING THE LAWS, ISLE OF MAN

Tynwald Hill is an artificial mound of earth, about two-and-a-half miles from Peel. There the Deemsters read the laws, first in Manx, then in English, and no law is of force in the island till it has been read from Tynwald Hill.



By the courtesy of]

ALL SOULS' DAY, GUNWALLOE.

[A. W. Jordan.

On All Souls' Day a solemn procession takes place from the church to the cliffs, where prayers are said for the souls of those drowned and flowers are thrown into the sea.

spoken " water—into which something with magical powers is dropped with incantation—is a cure in the Orkneys and Shetlands: part is drunk, the remainder sprinkled.

Misfortune in Ireland, Wales and Man waits on disturbers of antiquities, especially old burial-places and churches. The earthworks known as Death-rigs in the Orkneys and " raths " or " forts " in Ireland, are said to be the abodes of the fairies, the Irish *Sidhe*, " the gentry " or " good people." No Irish peasant would interfere with rath or mound, and trees growing upon them are never

cut, especially thorn bushes. Fairies, who must always be spoken of respectfully, live in water as well as in the raths. In Sark they are supposed to carry their heads under their arms. Mermaids are also believed in by some Channel Islanders, vampires by Welsh. Will-o'-the-wisp, Jack-o'-lantern, Elves, Pixies, Goblins, Ghosts and Demons guard treasure, steal children, mislead wayfarers, haunt localities, and people dreams and stories from Land's End to John o' Groat's. Midsummer and Hallowe'en are their favourite seasons, but some are found at all times to pester the weak and confound the unwary.



By the courtesy of]

MARKING THE BOUNDS, TRURO.

[A. W. Jordan.

The custom for the Mayor to officiate at the beating of the bounds is common throughout England. At Truro there is the addition of a fictitious trespasser (seen in the group), who is served with a writ



Photo by A. W. Jordan.

[By the courtesy of Thornton Peter.]

THE PADSTOW HOBBY-HORSE

The Hobby-horse procession is an annual May-Day celebration of, it is said, the escape of the town from a French raid. The Hobby-horse, with a band, and a flower-bedecked crowd tour round the place, singing, and collecting money.



Photo by A. W. Jordan.

[By the courtesy of Thornton Peter.]

THE HOBBY-HORSE

The Hobby-horse is a man concealed under a black cloth-mask, with cap, plume, and tail of horsehair, as are the decorations on the oak crappers that do duty for jaws. Sometimes he will go into a house, or bump against a woman "for luck," while the men shout "Oh! wee hosat!" Unmarried girls should avoid being touched,



By the courtesy of]

ST. SENAN'S WELL, KILTINANLEA

[T. J. Westropp.

Rags are often fastened to a bush near a holy well, because it is right when visiting it to make an offering of some trifle, even if valuable only as homage.

lest someone die; nor would they thatch with reeds from a lake, or death would come promptly to house or byre. For the same reason a ridge missed in planting potatoes or sowing turnips, or trees blossoming out of season, may be regarded with grave concern. In Ireland the Banshee wails for descendants of old families, the Dead—or Deaf—Coach, the wraith, and many another supernatural happening foretell to country-folk an imminent departure from this world. In the North those driven by fear or curiosity to peer into the future will watch in the churchyard or porch at midnight on All-Hallows, in some places New Year's Eve or St. Mark's Eve, to see the

DEATH AND BURIAL

ALL such beliefs in spirits as have been related above are very unorthodox, but nothing is less orthodox than the folk-beliefs about death. In all is apparent a profound credence in spirit wanderings. Death is assuredly the King of Terrors, and his shadow looms grievously over the land. His omens abound everywhere. Even a straw on the tail of a hen may be presage of death. If a cat in the Hebrides scratches the ground with her forepaws she is said to be seeking a corpse, and none in those islands would lift dead fish out of water,

spectres pass of those about to die in the coming twelvemonth.

"Wild" feathers, especially pigeons' feathers, are frequently removed from under the dying, who, in Yorkshire, are sometimes laid on the floor that nothing may impede their passing. In Ireland a small straw bed is used, which is burnt on the nearest hilltop after death, a signal to the neighbourhood, in the same way that prayers for the dead are sought by the mourners in the Hebrides who burn the sea-grass of the bed. When a death takes place there are many customs commonly observed, such as opening the windows—for the soul to escape—covering the looking-glass in



By the courtesy of]

SUNWISE ROUNDS, TIPPERARY.

[T. J. Westropp.

Some old people still may be seen making a sunwise round on Sundays and Thursdays in the more remote parts of Ireland.

the death-chamber. A plate of salt is generally placed on the breast of the corpse, occasionally beneath it, or some put a turf wrapped in paper. Most country folk will place a hand on the corpse, or they would see it—or rather the ghost—in future, and in Argyllshire care is taken not to let a tear fall upon it, or harm awaits the weeper. Candles are often lit round the coffin, and on the Welsh borders one—there should be five—is left unlit. In other places three are lit, hence the belief that it is unlucky to be in the room with three lighted candles. When saining a corpse in the Lowlands, after it has been washed and laid out the oldest woman lights the candle—which must be obtained from a reputed witch or an “unlucky”

person—and waves it three times round the corpse before measuring out three handfuls of salt on the plate upon the dead body. Three empty dishes are then put by the fire and everyone leaves the room, to return walking backwards repeating a saining rhyme. The candle, placed on a table covered with a cloth, must burn all night. Sometimes the watchers play cards, but the table must not be used: the coffin lid is the correct thing. Information of a death is still conveyed in places by tolling a bell. The passing-bell calls on the living to pray for the dying, and, incidentally, is held in many country places to frighten away evil spirits. In a Hampshire village bells at a funeral were said to warn St. Peter that a soul was coming. Usually only one is tolled, but where it is held that different bells frighten different spirits “we tolls ‘em all to scare ‘em all.” Notice of a funeral

is an important matter usually. In the North invitations are always personal, affairs of ceremony, but in Wales notice may be given publicly at church or chapel. Not only must friends be told, and the bees, but, maybe, other domestic stock. Where the bees are not formally told the hives may be lifted as the corpse is lifted to convey it to the grave, and in the North all beasts are let loose. Both in Ireland and Scotland if an animal step over the corpse it would at once be killed.

Grave-digging in Ireland is avoided on a Monday, nor must there be a change of diggers. The position of a grave varies in different places. In some it is held that the north-east corner is the “Devil’s corner,” and therefore to be avoided, or left for suicides, paupers and unchristened infants.

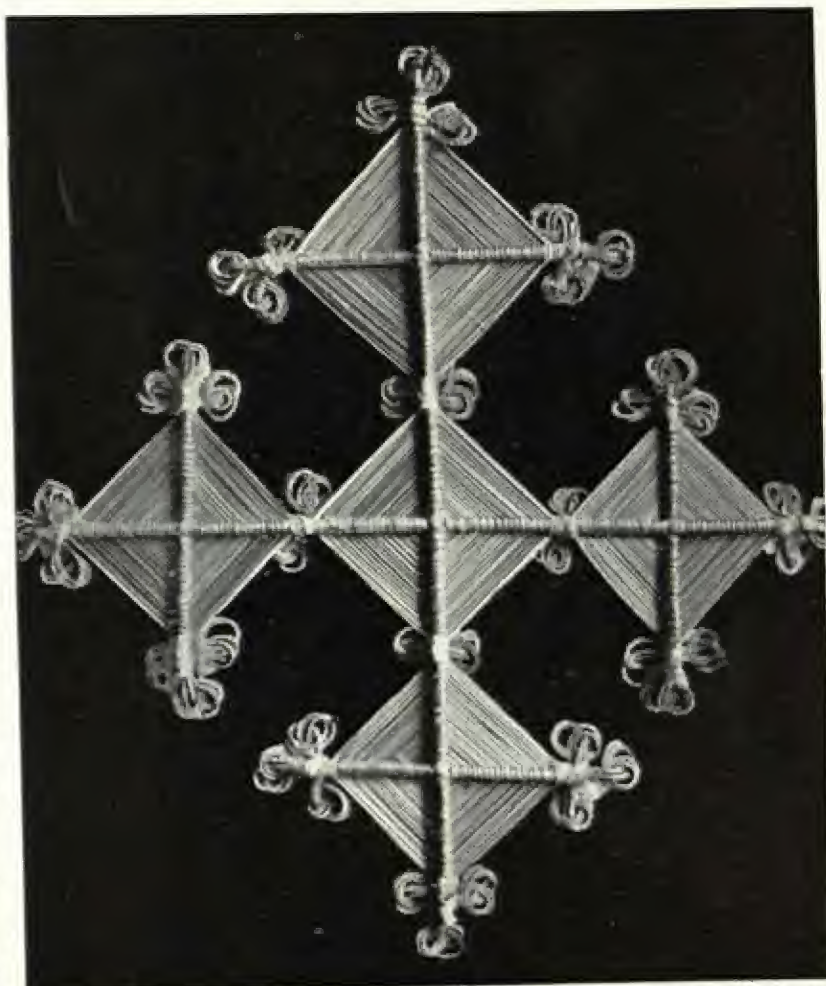


Photo by

A ST BRIDGET'S STRAW CROSS, CO DERRY

[R. Welch, M.R.I.A.]

Straw and rush crosses are made by many of the Irish peasants on St. Bridget's Day, and hung over the beds in the cottages for twelve months, new crosses being made each year.

The prejudice against suicides, and in a lesser degree the unchristened, exists everywhere; also a reluctance to bury in a new graveyard. Highlanders always desire to be buried among relatives, and bodies will be brought great distances to be put alongside their own people. In Ireland

burial in special places may be done to secure such benefit by burial adjacent to some reputed saint as will result in prompt entry into Paradise. This is why at Glendalough every available inch is more than crowded near St. Kevin's grave.

Almost everywhere the corpse is never left alone, but watched from death to burial. At a Welsh *gwylnos*, "wake-night," there is solemn Bible-reading and prayers, but a Scotch "lyke-wake" and an Irish wake have elements less serious, and, to the educated mind, curiously discordant with the occasion. Funerals have been included among Highlanders' "amusements," and their freedom from fear of death is peculiarly characteristic. Death is continually referred to in their songs, stories and every-day conversation. Sad though it may be, a funeral among such scattered population provides an opportunity for social reunion. Tobacco and whisky await the guests, with bread and cheese for more solid refreshment. All having taken a farewell look and touch, the coffin is closed down and carried out to rest on two chairs in front of the door, covered with a mort-cloth or plaid. For transport to the graveside it is slung with ropes to long poles, or the



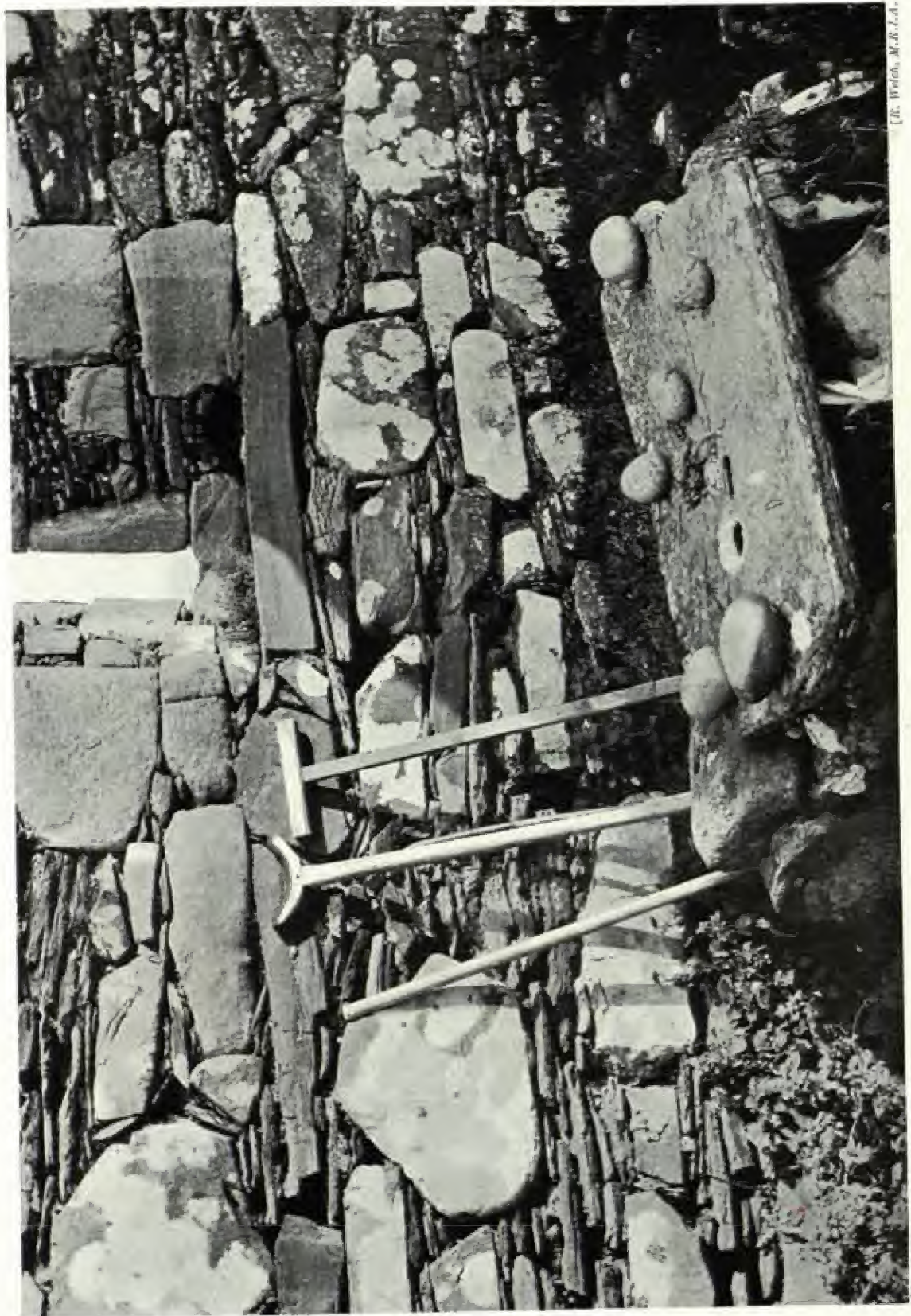
[Photog.]

[R. Welch, M.R.L.A.]

A WEDDING DANCE-MASK, MAYO

Sometimes in the West of Ireland men dressed as women, and wearing straw masks and occasionally "straw petticoats," go to dance at weddings. This is an interesting survival from prehistoric times when such masks were worn by the boys in the "initiation into manhood" ceremonies, as they still are by primitive races in Africa, etc.

oars of a boat, and then the procession sets out on its long march to the distant burial-ground. The coffin is borne by able-bodied neighbours, the "first-lift" in some places being reserved for female relatives and friends. The bearers relieve each other, either in shifts, the retiring giving place to the next four couples of the procession and falling in at the end, or as fancy takes them, one by one, those nearest being the first to give up. Wherever the coffin rested a pile of stones



HOLESTONE ALTAR. INISKEEL. NARAN, DONEGAL.

The altar stone is undoubtedly formed from a prehistoric holey gallas, consecrated and incorporated into the new religion like so many others in Ireland, such as Bubo cross. It is now one of the "stations" so common in Western Ireland, and cripplies go there for cures. The crutches have been left by those considering themselves cured.

[Dr. Welch, M.R.I.A.]

Photo 891

should be erected. To carry it shoulder-high in the Highlands is a mark of respect. Refreshments are again provided after the grave has been filled in, and while the principal people may retire to a neighbouring house for tea the majority of the company sit and smoke and gossip on the grass. Roman Catholics in the Outer Isles throw a coin into the grave, to pay toll to the earth. In Ireland the coins are collected as "offerings" for the priest, or to pay for Masses for the dead, and the *offriem*, or "Parson's Penny," is the Welsh parallel. Welsh dirges, the melancholy wail of the Highland pipes, are exchanged in the sister isle for the loud keening of the women. Each fresh arrival at the house of mourning would start a keen, a versified lamentation for the dead. In the South of Ireland the number of professional keeners present is test of respectability. The dead are also honoured by the amount of whisky and tobacco provided for the wake. Possibly the day ends with contests of skill.



Photo by]

MARRIAGE CUSTOM, BOHO.

[R. Welch, M.R.L.A.]

This cross is an interesting example of a pagan sacred object turned to the uses of Christianity by the early missionaries. But men still think that they will prosper in marriage if they touch the hole in the shaft.

Nearly everywhere it is the rule that the corpse be carried to the grave by the main road, that followed by the deceased in their lifetime, but this is varied in Ireland where the mourners desire to go by the longest possible route. By-roads are usually avoided, unless they are recognized "corpse-roads," probably because they are the older roads, and the popular notion is that the passing of a funeral establishes a right-of-way—hence quite recently on a new "Private Road" in a southern watering-place a notice debarred funerals passing.

Unlike an English funeral, flowers are conspicuously absent in Scotland, as, indeed, all ornamentation is from burials in the North. Palm Sunday, Easter, and Whitsuntide are the seasons when in Wales and England graves are mostly "dressed." Occasionally when a child or young girl dies they will be carried in a white coffin by youthful friends to the churchyard. White favours, white "weepers" and



Photo by]

[R. Welch, M.R.I.A.]

PIPE GRAVEYARD, SALRUCK.

Usually in West Mayo and West Galway and Leitrim pipes will be provided for the mourners, who turn out in such numbers that it is impossible to offer them hospitality in the houses. The pipes are left in the graveyards, and often one, filled with tobacco, is left on the new grave, to induce the spirit of the dead man to remain there.

gloves also mark a maiden's funeral, and in some places the pretty old custom yet lingers of hanging funeral garlands cut from white paper, and usually accompanied by a pair of white-paper gloves, in the church after the burial of an unmarried man or woman who has lived a blameless life. The burial of amputated limbs still occurs, but surely only Ireland can boast of a man who "waked" his own leg!

MISCELLANEOUS CUSTOMS

SPACE forbids mention of the many interesting manorial customs, such as the payment of rent in kind, keyhole and other tenures, the contradictory rights of the elder or the younger son—primogeniture and Borough English—that exist side by side in some places. Nor can we enter into civic customs, sports and school customs, though they are all, in their several ways, distinctly British. But as pertinent to the foregoing a word may be spared for sundry old customs that still linger in the country places where up-to-date methods and manners penetrate but slowly. Among these we may note those that concern, with local variations of procedure, the treatment of the matrimonially unfaithful. The great aim of all these, be they "Wooset" or "Ooset-hunting," "Riding the Stang," "Stag-riding," or "Skimmington-riding," is to render the delinquents uncomfortable, and publicly ridiculous. Usually the effigy of the offender is carried with "tin-pot music" and the singing—or rather shouting—of abusive doggerel, through the village to the door of the victim's house. After a demonstration there the effigy, or "mawkin" as they would call it in Shropshire, is taken to some adjacent spot to end on a bonfire.

Cases of wife-selling are still known, and not many years ago a Sheffield woman was thus disposed of by her husband for one shilling. Instances also occurred at Weyhill and other fairs, the undesired wife being taken there with a halter round her neck, and handed over to any bidder in exchange

for some small coin of the realm. Wife-selling, however, can hardly be considered a general custom at fairs, but the hiring of servants and labourers is still the nominal reason for the holding of Mop, or hiring, Fairs.

Fairs, we know, were once held in the churchyards of some of our villages, and though long discontinued, the festival, if not the market, lingers yet in many places. Village wakes, feasts and revels, held on the day of the patron saint, are characteristically English customs; few of these calendar feasts are general throughout the British Isles, they are peculiarly local. Games also vary with locality. Some are widespread, as the Christmas Mummers' or Guisers' Play, and the Midsummer



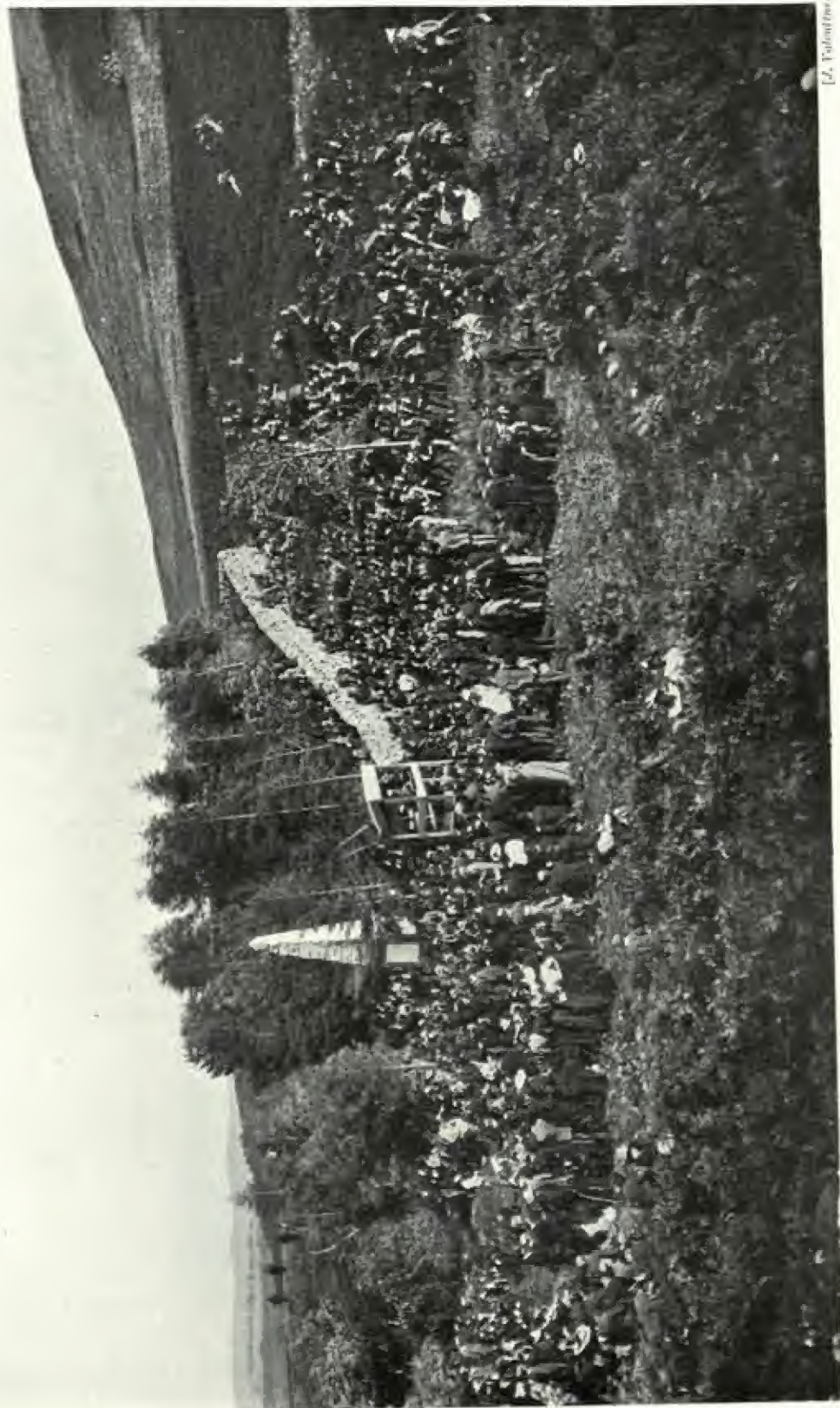
By the courtyard of

[The Fall-Lure Society.]

A CHARM TO KEEP OFF FAIRIES, NAIRN.

The implement leaning against the roof is a *Bole*, a fir tree stripped of boughs almost to the top and then dressed scarecrow fashion with cap and jacket. It is set against the wall and roof at night and shifted each evening from right to left as a protection against witchcraft.

Morris Dances. The Horn Dance at Abbots Bromley, it has been suggested, is a survival of the parade or medieval demonstration of the tenants of the Abbot of Burton Abbey to assert and retain certain rights in Bromley Hurst. Some such explanation attaches to many a local sport or pastime, such as hunting squirrels at Shrovetide. Shrovetide Tug-o'-war still lingers at Kirkwall and other places. Sark boys on Good Friday sail specially-made boats on the beach, and in the evening play a particular game of rounders. At Kirkmaiden a New Year custom is to catch a wren, tie ribbons on it, and set it free. Irish Wren Boys keep St. Stephen's Day. Their leader, rolled in straw, with blackened face, carries a staff, occasionally with a captive wren. One of the band dresses as a woman, the rest adopt fancy headgear, scarves and ribbons. At night they divide the money begged round the countryside during the day.



[Photo 89]

THE MARTYRS' MEMORIAL SERVICE, KIRKCONNELL MOOR.

On some wild and lone hillside in the southern counties of Scotland monuments have been raised to mark the places where Scottish Presbyterians suffered death rather than submit to the Uniformity Act of 1662, passed to compel them to worship God according to the ritual of the English Church. Funds for the erection of these monuments were raised mostly by collections taken at field preachings held in the different localities, and their upkeep is provided for in the same manner.

[A. T. Davidson]



Photo by]

[Gebrüder Thiele].

A WEDDING CUSTOM, HARTZ MOUNTAINS.

After the marriage ceremony a log of wood has to be sawn by both bride and bridegroom, and according to the success with which they manage this operation, so will their married life be a success or a failure.

CHAPTER XLVIII

GERMANY. By CHARLES RUDY

GERMANY, or that irregular field of colour on the map of Europe which we call Germany, is wonderfully rich in folk-lore and peculiar local customs that vary from place to place like the colours of a chequered mosaic. In other words, there is no uniformity between north and south, between east and west. The Bavarian has nothing in common with the Prussian beyond some lax political ties, and the dweller on the Rhine is a different being from him who lives within sight of the North Sea. The German language and a common political ideal hold them together, but in the bottom of his heart the "Schwab" is a "Schwab," and not a German, and a Prussian is a Prussian, with little to unite him to his neighbours of Württemberg or Baden.

There are customs and beliefs, however, that are common to all Germans. Beginning with childhood, we have the general belief that storks bring the babies into the world. Those big, ungainly birds are supposed to sit beside a pond full of little babies, waiting to carry them off, one by one, to empty cradles. The stork figures, therefore, largely in popular songs and anecdotes; he is, moreover, a bird of good omen (as opposed to the woodpecker, which is an unlucky bird), and his advent in the spring is hailed with delight; to destroy a nest—and some of them, more particularly those perched on square-topped towers, are centuries old—would be to invite disaster if not a conflagration, for among its other attributes, the stork is a safeguard against fire.

Another animal that plays a somewhat considerable rôle in child-life is the hare, whose cult, if such it can be called, is restricted to Easter. The "Osterhase" is the emblem of reawakened nature, of the snows that melt and the flowers and fruit that grow; as such it is a survival of the pagan spring festival when the birth of nature was universally fêted, the hare being regarded as the symbol of fruitfulness. To heighten the picturesque significance of spring, coloured eggs were hidden—and are still hidden to this day—in meadows and gardens, and children and grown-ups go around looking for them, especially for the red ones, which are considered lucky. As for the hare, his likeness is still everywhere in evidence on Easter Sunday.

The coming of spring, and the death of the long, dreary winter, is celebrated with greater joviality in Germany than anywhere else. In certain parts of Westphalia a fiery ball is rolled down a hill—another pagan survival, the ball being symbolic of the return of the sun. In many parts dummies representing King Frost are publicly burned, the people dancing and singing, and the inevitable German band joining in the fanfare. But, whatever additions are due to local custom, the Feast of May (Maifest) with its Maibaum (Morris Dance) and its Maitrunk are general throughout Germany. It is in the Black Forest, however, with its wealth of green meadows and wild-flowers—violets and lilies-of-the-valley—peeping forth from among the moss-hidden roots of hoary pines and birch, that the Maifest, pagan in its intense love of life, is fêted most royally. There is the "Laubekleidung," or the dressing-up of dummies and children in green foliage—a ceremony



[Phot. by]

[Gehringer Huettel.]

A WEDDING CUSTOM, HARTZ MOUNTAINS.

The trellis holding the log which has to be sawn by bride and bridegroom, as seen in the preceding photograph, is placed on the chimney of the house where the bride is stopping. The bridegroom, before going to church, is supposed to latch it down and carry it to the spot where the ordeal is to take place.

that goes by various names, but has always one and the same significance; then there is the "Maitrinken," or the sipping of the morning dew; and the "Mairitt" (or May picnic) into the woods with a band in search of the Waldmeister, that small, aromatic herb that is one of the ingredients of the "Maibole," a delicious drink that fires the blood, with the result that there is singing and dancing and innocent joy in the woods and glades until late at night.

Harvest thanksgivings are general throughout the Kaiser's empire, and are accompanied in the



[Photo by]

[G. Bräuer, Hockel,

PEASANT WEDDING IN THE GUTACHTHAL.

Throughout rural Germany, where on Sundays and holidays the native costumes are still worn by men and women alike, a band plays an important part in the marriage festivities. It is rarely, if ever, a hired band.

afternoon of the chosen day by popular sports, such as wrestling, putting the shot, sack-racing, etc., which are held in one of the newly mown meadows. The part taken by women in some localities in these festivities is strangely reminiscent of days long ago when nature was younger than to-day. They have their own races, with or without obstacles, and quaint usages concerning dress, etc. Dancing ends the day, as it does all holidays and feast days, Sundays included. In Alsace, harvest day is still frequently celebrated in out-of-the-way places by a change in the farmer's relations to his labourers, the latter being allowed for the space of twenty-four hours to assume the



Photo by

[Giebringer Huetel]

BRIDAL ATTIRE, BUCKEBURG.

Some of the bridal costumes that have been handed down from mother to daughter in rural Germany are reminiscent of medieval feudal days and Gothic altar images. The head-dress is a massive wreath of flowers and berries (or grapes), most likely a pagan attribute of productivity and fruitfulness.

rôle of masters, the farmer himself doing the necessary work.

Christmas, as with us in England, is the greatest festival of the year, but instead of December 25th being celebrated, Christmas Eve is the great day. Good, though heavy, cheer is as the breath of life to the German, and nothing in the way of cheer is missing on this Christmas Eve. Essential, of course, is the Christmas Tree, gradually becoming more and more familiar to English families. In well-to-do houses there are as many as two or three trees alight at the same time, one in the servants' hall, one in the nursery, and a third for the guests. In no house are the servants forgotten, and unless they have one to themselves the maids and men-servants come trooping in to the "Wohnzimmer" to see the general. A late supper, with auspicious mottoes freely distributed, puts an end to the festivities,



[Photo by]

[Gehröder Huestel.

BRIDAL ATTIRE, HANOVER.

The fruit and flowers and the customary wreath of myrtle, symbolic of the bride, distinguish this girl from any of her friends in holiday attire.

lighted tree and join in the carols. Two of Germany's most beautiful and venerable songs, the "Stille Nacht" and the "O Tannenbaum," are carols which are sung on Christmas Eve in every hamlet from Danzig to Saecingen.

New Year, or rather, the act of ringing out the Old and ringing in the New, is an event of great importance in German social circles. As there is no "closing time" in cities like Berlin, restaurants do a roaring trade throughout the night. Home parties are no less gay and jovial. Until twelve strikes oracles are consulted, and the New Year's horoscope is drawn. Fortune-telling is rife throughout the country on the night of December 31st, and many a host engages professional sages to entertain his guests. When the fatal hour arrives, glasses clink, the steaming punch is drunk, and kissing becomes



[Photo by]

[Gehröder Huestel.

A VINTAGE CUSTOM.

In all countries where grapes are grown for wine, the vintage season is marked by a frank bonhomie that is reminiscent of pagan customs and superstitions.

Carnival celebrations are not general in Protestant Germany, but in Bavaria and the Rhineland, both of which are Catholic, they are fêted with the same mad hilarity as in the Latin countries. In some rural districts Shrove Tuesday, or the first Sunday in Lent, is characterized by a strange ceremony, namely, the "Funkenfeuer." A bonfire is lit in which slabs of wood with a hole in the middle are burned until they are a red ember. A stick is then inserted in the hole, and they are thrown into the air and fall in a shower of sparks.

In the night of April 30th, known as Walpurgis Night—the night when, much like Hallowe'en with us, witches wander about seeking to wreak harm—the cautious farmer who, in his heart of hearts, is not quite sure whether witches and spooks really exist or not, will not fail to shoot a gunshot into the air or light a bonfire to keep away the undesirable "Hexen." Even the sceptic



Photo by]

[Gehröder Haeckel,

WHITSUNTIDE.

A band in the Grœnewald, near Berlin, is seen accompanying a group of picnickers who have gone to join the "Maifest," the great Whitsuntide open-air festival that is religiously fêted in Germany year by year.

thinks it wiser (at least, it can produce no harm) to hide some elderwood, which is supposed to be an antidote against witch-poison, in barn and granary. As a matter of fact, rural Fritz is as superstitious as rural Gretchen, who washes her face in dew or in March snow-water to make herself goodly to the eyes of her lover. No sooner has Fritz built his homestead than he follows the custom of his fathers: he burns some pious wish or motto on the beams that support the roof, and thus are disasters such as fire and financial ruin avoided.

Speaking of Gretchen reminds me that, after all, woman plays the same all-important rôle in the life of the German nation as she does at home in England. As a child, the German woman, like her brothers, leads a simple life. The first step out of childhood is taken when Gretchen is confirmed. She then receives a black silk dress; flowers adorn her, and her path to the church is strewn with flowers. Much more importance is attached to the ceremony of confirmation in Germany than in any other country, and after the religious service the parents of the child keep

open house for the remainder of the day in order to receive the congratulatory wishes of all friends and acquaintances.

The engagement of a girl is an important affair. Her betrothal is advertised in the papers and pompous cards folded in half are sent around to friends and acquaintances; on the left side of the card the parents of the girl announce their daughter's engagement; on the right side the future bridegroom announces his betrothal. When proposing formally for a girl's hand, the suitor arrives on the scene in frock coat and top hat, and with a bouquet of flowers in his hand. Naturally, the humorous aspect of the "man with the bouquet" has not been lost sight of by wits, with the result



[Photo by]

[Globe Photo Agency.]

THE GREAT ANNUAL FAIR IN LEIPZIG.

The Leipziger Messen, or Fairs, three of which are held annually, are the most renowned in Germany, and are visited by thousands from all parts of the country. The procession celebrating the opening of the fair is composed of members of the different guilds.

that the custom is tending to lose its excessive formality. The binding nature of an engagement officially announced has not altered, however. The wedding-rings—for both man and woman wear them invariably—appear on the "Goldfinger" shortly after the engagement, and are worn on the left hand, being changed to the right after the wedding.

Myrtle, and not orange-blossom, is worn by the bride on her wedding-day. She is generally dressed in black silk, and wears a white veil, which does not, however, cover her face, and a wreath of myrtle crowns her head; the bridegroom, in cultured society, wears full evening-dress. On the afternoon prior to the wedding, the bride's best friend invites her to her house, where several girls are congregated, and the myrtle wreath is woven. This is presented to the future wife, the while all sing an appropriate chorus, the bridal anthem of the *Freischütz* being the favourite. The eve



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EASTER CUSTOMS, SAXONY.

On Easter Sunday morning at Wittichenau, the "Cavaliers of Christ" ride up to the church, and the leader is given a crucifix by the priest. Holding it aloft, he rides round the market-place followed by his Knights; then on to the neighbouring Rathitz, where they are entertained before returning with the sacred image. The custom dates from the religious wars.

of the wedding is known as "Polterabend," when the "Poltergeiste," or hobgoblins, are abroad bent on mischief and scandalmongering. To spoil their game, as it were, glasses and crockery are thrown against the door of the house where the bride resides, and, falling to the ground with a crash, prevent the hobgoblins from telling their spiteful tales.

As regards Germany's men, militarism plays a most important part in their lives. But there is one feature that is deserving of special comment, because peculiar to Germany, and that is student life. All German students who respect themselves and are of good family belong to some 'varsity society, or "Korps." These, of which there are many in all university cities, are a highly organized and picturesque form of college masonry, reminiscent of the medieval struggle of scholars against their oppressors. Discipline is the key-note of these organizations, duelling is the ordeal



[Photo by]

[Gebrüder Baerckel.

REGIONAL PEASANT COSTUMES.

Germany is exceedingly rich in regional, rather than national costumes, and the dresses in this illustration of young Wend peasant girls coming out of church on Sunday are typical of these Volkstracht. The Black Forest and Bavaria have the greatest variety of still existing regional costumes.

through which each member has to go, and beer-drinking is the *leitmotif*. The sign of the "Korpsstudent" is the ribbon of two or three colours (according to the wearer's rank) thrown obliquely across the waistcoat, a coloured cap, and one or two "Schmisse" (cuts from the duelling sword) across his face. The vogue of duelling is, certainly, barbarous, but there is nothing effeminate about it. It can be provoked in many ways, student honour being a sensitive plant. For one "Korpsstudent" to regard another fixedly may be taken by the latter as a provocation, and a "Mensur" (duel) is quickly arranged in some out-of-the-way place where the police are not likely to interfere. The ordeal can be of many degrees of severity, with pistols, sabres, or German rapiers, the latter being the most usual. In a rapier "Mensur" the combatants stand firm within a sword's length of each other, the fighting arm bent up over the head, only the face being left unprotected. At the word "Los" the rapiers begin their play, and the sight is theatrical.



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HESSIAN SCHOOLGIRLS.

The holiday costume is extremely picturesque and is becoming very scarce (no fewer than four petticoats are worn by each little girl!).

"Totenmesse," accompanied by a solemn "Salamander." With lights low, the bare-headed students stand around a big table, each holding his glass in his hand. The dead companion's memory is being honoured for the last time. Slowly, three times, a small circle is described on the table; slowly, and in unison, the glasses are emptied; in unison they are brought down with a crash on the table. The choral songs sung on this occasion—slow-moving and solemn, like anthems in a minor key—add to the sentiment of the scene. When it is remembered that the actors in the scene are youths without a man to guide them, it will be understood that the spirit of discipline which has given Germany her armies is inherent in her youth.

Beside each combatant crouches his second, rapier in hand, eyeing the adversary for any infringement of the rules (the first of these is that the body and head must remain motionless). If the second detects any such infringement, quick as a flash of lightning he interposes his blade and complains to the umpire. The duel lasts until blood has been drawn—a clean, razor-like cut across cheek, chin, forehead, or head.

Intimately related with the more jovial side of student life are the drinking songs and customs of Germany. In wine-growing districts the vintage season is apt to be a good-natured bacchanale; the March brew of Münich beer is no less an occasion for hilarity. For the German is essentially a jovial drinker who drinks his long-stemmed glass of Rheinwein or his mug of beer for companionship's sake. When men clink their glasses together, they look each other straight in the eyes and say "Prosit"; if the glass is being drunk in honour of some particular occasion, it is emptied in a single draught—in extravagant circles the glass is thrown on the floor. Among students the most impressive scene is the



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[Berliner Illustrations-Gesellschaft.]

SHROVETIDE, ERZ MOUNTAINS.

Shrovetide (Carnival) or "Fastnacht" celebrations are general throughout Catholic Germany, and the above illustration shows the nature of the costumes worn by merry-makers in the Erz mountains.

CHAPTER XLIX

AUSTRIA-HUNGARY. By OSCAR BRILLIANT

THE life of the peoples inhabiting the Austro-Hungarian monarchy affords us an exceedingly interesting study. For centuries this great state of Central Europe, with its varied physical characteristics, ranging from vast Alpine regions to the boundless plains of the *puszta*, has been the meeting-place of East and West, and the dwelling-place of the three great races of Europe: the Germans, the Latins and the Slavs. To make the picture still more varied and complex, each race is divided into



By the courtesy of

THE WEDDING LOAF, RUTHENIA

[P. Poutel.

A large loaf is prepared and baked by relations and friends invited for the purpose, who sing certain customary songs while the baking is in progress. Besides this "korowal," smaller loaves of the same shape are made.

a number of branches, consisting of peoples having separate language, religion, traditions and customs. Thus, among the Germans we find representatives of the Saxons, Franks and Swabians; the Latins are divided into Italians and Rumanians; and the Slavs are divided into Czechs, Poles, Ruthenians, Slovaks, Croatians and Servians. And in the midst of them live other peoples belonging to different races altogether. Such are the Hungarians, who, coming from Asia a little over a thousand years ago, have consolidated themselves here into a powerful nation.

We meet these various peoples clad in their own national and highly picturesque costumes; we find them passionately clinging to their national and religious sentiments, and we see them greatly attached to their ancient modes of life and to their old customs. It is in the rural districts that the national characteristics of the people have been most strongly developed, and it is amongst the peasants that the national customs have been most faithfully preserved. For this reason, the



By the courtesy of

[P. Poutel.

A RUTHENIAN BRIDE WEARING THE BRIDAL WREATH.

Amongst the Ruthenians the bride is dressed for the wedding ceremony by the bridesmaids. While she is sitting on a chair in the middle of the room, the bridesmaids put on her head a wreath of artificial flowers, more or less gilt, and trimmed with coloured ribbons, singing all the time special songs of a rather melancholy character.

customs, beliefs and superstitions we describe in this article are, with few exceptions, those found amongst the peasant population of Austria-Hungary.

In connection with birth, marriage and death, we find a great number of customs, some of which are of very ancient origin, and which faithfully reflect the character of the people.

When an interesting event is expected in a family, the first thought of the parents is the selection of the godparents who will preside at the christening of the child. The couple thus selected greatly appreciate the honour, for it is considered a great distinction to have as many godchildren as possible. The godparents give the child, among other presents, a bag containing one silver coin and three copper ones, which is carried by the baby during the baptism. This money must not be touched by anyone, but it is preserved for the child, and forms the basis of all future savings in the child's favour. This is a custom prevailing among Germans. It is believed that the child is exposed to a great number of dangers until it is baptized. Thus it can be taken possession of by a witch, or by other bad fairies, and can be adversely affected in a great number of ways. After the baptism the head is not bathed for a period of nine days, in order not to wash off the chrism.

The belief that children are exposed to the dangers of the "evil eye" is common to all the peoples of Austria-Hungary. Many devices are used in order to guard the child from its evil influence. Thus, when one looks at the child, one makes the sign of the cross over it, or pretends to spit at it,



By the courtesy of

[P. Pottel]

CARRYING WEDDING GIFTS

It is customary among the Ruthenians to observe certain ceremonies when presenting the wedding gifts to the bride. Here we see some of the bridegroom's gifts carried to the bride's house by the "starnata" and the best man.



By the courtesy of

[P. Pustel,

THE "KOROWAJ" CARRIED TO THE BRIDEGROOM'S HOUSE.

The "korowaj," or the special wedding loaf, is adorned with ornaments made of pastry. Then a little tree is planted in the middle of it and a wax candle fastened to it. After the wedding ceremony, the "korowaj" is carried with much pomp to the bridegroom's house by the "starosta," who delivers a speech to the young couple.

or pulls its nose. In some places the child is bathed in a decoction of special herbs; in others a wolf's tooth is tied round its neck. Another common device is to tie a red ribbon round the arm of the child, or to put on one of its garments on the wrong side.

People believe that children who bring their name into the world with them—that is, those who are named after the saint whose festival falls on the day they are born—or those who are born on a Sunday in which the new moon begins, are lucky, and are endowed with great powers of divination, and are able to recognize and therefore to avoid witches and other evil influences. The Austrian peasants believe that the house in which a child sleeps is safe from being struck by lightning. During a thunderstorm they therefore put to bed the youngest child in the house.

The customs relating to marriage among the Germans, although possessing on the whole a great amount of similarity, vary greatly in the different provinces of the empire. But even within a province we find some characteristic differences and some peculiar customs which are used only in certain localities. We will mention as many of these customs as the limited space at our disposal will allow us. Although marriages of affection are not much rarer here than in any other part of the world, a marriage is to a great extent a financial question. Amongst most of the peoples of Austria-Hungary the bride is not "given away" but "sold." The parents give her, of course, a dowry proportionate to their means, but, on the other hand, they must receive from the bridegroom's family a compensation in money or kind for the loss of their daughter.

Even if the young man has already fixed upon his choice and is certain of the girl's acceptance, it is customary to arrange the marriage through the mediation of a special man, and in some places of a special woman, known under various names, but all of them signifying the marriage intermediary

or broker. When the proposal is accepted by the girl and her parents, a day is arranged on which the prospective bridegroom and his parents pay a visit to the girl's house. Although the purpose of this visit is well known, some excuse, such as the buying of cattle or a similar thing, is made. After all the financial and other details have been discussed at length and settled, supper is served. On this occasion, the prospective bridegroom gives the girl a present in the presence of the parents. In some parts it is usual for the young man to bring a calf, which he leaves in the cowshed. This calf is beautifully decorated on the wedding day.

The invitation to the wedding is a very formal affair, and is made by a special man, called "der



In the courtyard of

[P. Pöschel.]

RUTHENIAN WEDDING CUSTOM.

The evening before the wedding many ceremonies take place in the bride's house. The bride and the principal bridesmaid, wearing wreaths of fern and sage and with their hair dressed with long coloured ribbons, are returning from the bridegroom's house, accompanied by the bridegroom and the best man, whom they have invited to these ceremonies.

Hochzeitbitter," that is, the man employed to invite the guests to the wedding. When going on this errand, his hat and stick are decorated with flowers and ribbons, and in inviting each guest he uses a rather long and special formula, which varies slightly in different localities. Speaking of the invitation to the wedding, we will mention a very curious custom which prevails in the district of Wechsel, in Lower Austria. Here the bride herself is also invited to the wedding. The bridegroom, accompanied by the best man, both clad in their gala costume, calls for that purpose at two or three in the morning at the bride's house. On that occasion the bride must not be surprised sleeping, nor must she be found too soon. The first case would signify that she would not make a careful housewife, and the second one that she is too eager to get married. She hides herself, therefore, and the longer the search for her lasts the more honoured she feels.



[By the courtyard of]

[P. P. P. P.]

BRIDE AND BRIDEGROOM, RUTHENIA.

The bridegroom's fur cap is ornamented with a gilded wreath of *vinca minor*, and four knobs made of red wool threads. The bride wears a wreath of the same evergreen plant adorned with the same knobs (the four points of the sky whence good luck is expected to come to them). (Tyarkowec, near Horodenka.)



[Photo by]

PEASANT COSTUMES

[Otter Holland.]

The peasant costumes of the south-western provinces of Austria are extremely picturesque. Note the enormous head-dress of the woman on the left.



[Photo by]

PEASANT COSTUMES

[Otter Holland.]

Big lower limbs are so much esteemed in Styria that the girls wear several pairs of thick white woollen stockings to increase their size.

On the Sunday preceding the wedding friends assemble at the bride's house for the purpose of making the bridal wreaths and the bouquets for the wedding party. This is followed by a banquet and dance. In some districts the bride's trousseau and dowry are carried to the bridegroom's house on that occasion, but in other districts this is done after the wedding.

In most districts the bridegroom and his party go to the bride's house, whence they proceed together to the church. This fetching of the bride to church is accompanied by many curious customs. Thus, in some districts the wedding party finds the gates locked, and it is only admitted after some negotiations have taken place and the bridegroom has thrown over the fence money, which usually contains some old and useless coins. After breakfast has been served to the guests, the bride takes leave of her parents, thanks them for all the favours she has received, asks forgiveness for all the wrongs she has committed, and kneeling down, receives their blessing.

On coming home from church, the wedding party finds the door locked, and the best man has to ask permission from the house guardians, generally two young men, to enter. After this is granted, one of them offers the guests a bottle of wine, and the other presents to the bride a loaf of bread and a wooden knife, and asks her to cut off a piece. The bride is then subjected to a great deal of good-humoured chaff for her predicament; but as she has already foreseen that, she takes out from her pocket a pen-knife, and cuts off the corner. This she stores carefully away in order that the new household may never suffer from want. She then throws away the wooden knife, taking care

to throw it towards the house, not backwards, for this is supposed to bring luck to her house.

The wedding banquet is everywhere a very elaborate affair, and is followed by a dance. In some parts of Upper Austria this is opened by the bride jumping on the table, which is laden with dishes, plates, glasses, etc., and walking towards the bridegroom or the best man, taking care not to upset or break anything on the table, for this would be considered a bad omen for her married life. But while she successfully accomplishes this feat, one of the guests upsets a glass of water, and she is then



Photo by

[Oliver Holland.]

COSTUMES, VELDES DISTRICT.

Here are seen two young ladies in the pretty costumes and quaint head-dresses of the Veldes district. The latter are of silver and gold filigree and lace, and are often worth a large sum of money.

jokingly taunted with the deed. This custom was formerly more common than it is to-day, when it is mostly observed in Upper Austria.

The Hungarians are very fond of show, and so their wedding ceremonies, feasts, and celebrations are of a more elaborate character than those prevailing amongst the other nationalities of Austria-Hungary. After a marriage has been arranged in the usual way, that is, through the mediation of the marriage broker sent by the would-be bridegroom, the young man visits the house of the girl's parents for a special function, called the "hand-taking." On that occasion all the financial and other details are settled, presents are exchanged, and a feast closes the proceedings. This is followed later by the formal engagement, called also the "kissing-feast," at which the couple sit side by side in public for the first time, and are allowed their first embrace.

The invitation to the wedding is performed, just as amongst the Germans, by a special man. His stick is decorated on that occasion with a red apple and a stem of rosemary, and it has tied



By the courtesy of

[P. Postel]

A WEDDING PARTY.

Near the door is the bride wearing a wreath of gilded flowers, on her right hand the bridegroom, on her left hand her father and mother. Guests and musicians. (Village near Brody.)



By the courtesy of

[P. Postel]

EASTER SUNDAY.

The greatest part of the Easter holidays (three days) is spent on the lawn around the church, the girls amusing themselves with their games accompanied by special songs, the boys enjoying their own sports, while the older people and infants are looking on. (Village near Tarnopol.)

around it a large coloured linen or silken handkerchief. We might just as well notice here that handkerchiefs play a prominent part in all the festive functions of the Hungarian people. They are given as presents on all possible occasions, and serve in a variety of ways as decorations at baptisms, weddings and other religious festivals.

We will describe now several of the characteristic customs of the Czechs, Poles, Ruthenians, Croatians, and Slovaks.

Amongst all these peoples a marriage is always arranged by the mediation of two representatives of the would-be bridegroom's family. These persons, whose object is perfectly well known to the parents of the girl, because the day of the visit is arranged beforehand, begin by stating that they are in search of a precious jewel greatly desired by the son of their friend. As they have good reason to believe that this may be found in the house, may they ask permission to look for it. This is naturally granted, and a regular search through the house begins. After a little while the blushing maiden is found and brought into the room, and after a few compliments have been paid to her she is allowed to retire. Then the bargain, about the bride's dowry, her purchase price and the other details, is settled, and the proceedings end with a feast.

Among the Croatians the engagement ceremony differs a little from that just described above. The bridegroom arrives at the bride's house only after all the arrangements between the parents and the representatives of the two respective families have been completely settled. The girl is then brought in, and the young man hands her an apple, while she gives him in return a handkerchief. We may just mention that in much of the Croatian poetry a girl is likened to an apple.

Differing from the customs of the Germans and the Hungarians, the formal invitation to the wedding amongst the Slavonic peoples is generally carried out by the bride herself. The day



By the courtesy of]

AN EASTER CUSTOM, RUTHENIA.

In the afternoon of Easter Sunday the Ruthenians gather in the square in front of the church, and amuse themselves by playing some of their accustomed games. One of the favourite games of the young men is that shown in this photograph, namely the building of movable towers.

[P. Piret.]

before the marriage the bride calls upon her neighbours, taking with her a cake specially prepared for that occasion. On entering each house, she breaks off a piece, which she offers with the invitation to attend her wedding. Usually the bride also asks forgiveness for whatever wrongs she may have committed, and receives the blessings of the elder members of the family.

Another interesting custom amongst the Slovaks is the following: Just before the bride is leaving for church, she is led by her mother to the kneading-trough, which is covered with a piece of new linen. Upon this she seats herself, and her mother cuts off three locks of hair, which are solemnly burned, and the ashes scattered in all directions.

Several interesting customs are found among the Ruthenians. Before the wedding ceremony



[No the morning of]

[P. Postel,

THE BLESSING OF THE FOOD, EASTER.

The food prepared for the Easter meal is ceremoniously blessed in Ruthenia. It is brought on Easter Sunday at daybreak into the square before the church, where it is blessed by the priest.

the bride is dressed by the bridesmaids. While she is sitting on a chair in the middle of the room they put on her head a wreath made of artificial flowers, more or less gilt, and trimmed with coloured ribbons, and during the whole time they sing certain songs of a rather melancholy melody.

It is the usual custom among the Slavonic peoples for the bridegroom's party to go to the bride's house, and to start together to church. Amongst the Ruthenians, after the ceremony is over, while the wedding party goes to the bridegroom's house or to the village inn, the bride returns home with the bridesmaids and her girl friends. Here they all sing many special songs, until the bridegroom arrives. But he is not let in, and he has to buy his way; and when he at last comes in the room he finds his bride between two brothers or male relatives, and he has to buy her out again.



A WEDDING PROCESSION, NORWAY.

A wedding procession on the water is a common mahn in the fjord districts of Norway and Sweden. The bride wears a silver- gilt bridal crown from which hang silver coins and small tinkles. These ring prettily like small bells when the wearer moves. A fiddler and two brideswomen accompany the bride.

The characteristic feature of a Ruthenian wedding is the so-called "korowaj." This is a large loaf prepared and baked under the auspices of relations and friends invited for the purpose, and who sing special songs while the baking is in progress. The loaf is adorned with ornaments made of pastry. Then a little tree is erected in the middle of this and a wax candle fastened to it. Besides this "korowaj," smaller loaves of the same shape are made. After the wedding ceremony the "korowaj" is carried to the house of the bridegroom by the best man, who in delivering it makes a speech to the young couple.

Immediately after the death of a person, his eyelids are closed, and in order that they should remain closed, coins are put over them. These are afterwards given away to poor people. The windows of the room are usually opened, in order, as it is said, that the soul may "go out." The clocks in the house are all stopped, for stillness must reign around the dead, and the mirrors are also all covered over. The straw mattress on which a person has died is burned in an adjacent field, and the family of the deceased and his neighbours kneel around the fire. Some believe that the smoke carries the soul to heaven.

On the morning of the funeral the mourners partake of a light lunch, and the coffin is taken out in the hall. Here a very touching scene, the so-called "leave-taking" of the departed, takes place. The wife approaches the dead, sprinkles the body with holy water, makes the sign of the cross, touches his hand, and in very endearing terms bids him good-bye. Then follow the children, who thank him for all the kindnesses they have received, and ask forgiveness for the wrongs they have committed. Afterwards come the friends and neighbours, who also ask for forgiveness. In some districts this ceremony takes place at the graveside.

After this the coffin is nailed, and is carried three times in the form of a cross over the threshold, the carriers saying, "Praised be Jesus Christ!" and all answer, "For ever, Amen!" The body is always carried out of the house foot forwards, for if the dead should look back in the house, the people believe that someone of the family is sure to die within a short time.



By the courtesy of

[P. Páral,

MAGIC TO AVERT HAILSTORMS, RUTHENIA.

In spring certain spirits are supposed to hide in black clouds and at the devil's behest to empty out sacks of hail on the fields. A conjuror can avert this misfortune by stretching out his stick towards the clouds and repeating certain words.

Christmas, New Year, and Easter are productive of many curious and interesting customs. To the Slavonic peoples, Christmas is not only a season of feasting, but one in which the mysterious forces of nature act with redoubled energy. They perform at that time a great number of ceremonies with the object of rendering these mysterious forces harmless or of propitiating them. Amongst the Slovaks the cottage and everything it contains is thoroughly cleaned and washed, and in the afternoon of Christmas Eve the floor is covered with clean straw from last year's harvest. The whole family assembles in the living-room and then proceeds in solemn procession to the stable, cowhouse, etc., carrying with them bread and salt and a bowl filled with beans. As they move along, some of the beans are slipped into the cracks and crevices in the walls, and an incantation is recited, which is supposed to protect the house from fire. The bread and salt is offered to the cattle, chickens,



By the courtesy of]

[P. Postel.

A SPRING FESTIVAL. RUTHENIA.

In spring, before sowing, the peasants say prayers on the field. Tapers are burnt in a three-branched candlestick, between which and the corn are placed two loaves of bread, the symbol of their hopes.

and the other domestic animals, and it is considered a good omen when none of them reject the proffered gift. Returning to the house, where the Christmas feast has already been laid on the table, the parents sprinkle their unmarried daughters with water which has been sweetened with honey. This is supposed to have the effect of procuring for them husbands whose honesty should be as transparent as water, and whose temper should be as sweet as honey. Then before the feast begins, another ceremony takes place. The father fills for every one present a glass with the national drink, and after each has sipped a little of it, pours the remainder on the straw-covered floor as a libation to the "unknown gods."

Amongst the Poles and Ruthenians careful preparations are also made for this festival, which lasts till after Epiphany. On Christmas Eve the corners of the living-room are decorated with all kinds of cereals, and the table is covered with hay.



By the courtesy of

{P. Postel.

A RUTHENIAN CHURCH, EAST CARPATHIANS.

As a rule Ruthenian churches are made of timber, especially in the mountains. The mountaineers are skillful woodcutters, carpenters and builders. This photograph represents a church during holy service. It is filled up, and some women are kneeling or sitting out of doors.



[From the collection of]

[W. Stuehle.]

A RUTHENIAN FUNERAL.

According to an old Ruthenian custom, which is observed in the Carpathians to this day, the coffin is put on a sledge, even in summer, and drawn by a team of oxen.

The Easter festivities are also very gay and accompanied by very interesting local customs. As a rule, all these peoples do not eat meat during Lent. Amongst the Ruthenians the different dishes prepared for the Easter feast are carried at daybreak to the square in front of the church in order to have them blessed by the village priest. Several special customs are observed during the feast itself. Thus, before the meal starts the head of the family takes up the large white loaf, called "paska," which has been specially baked for the occasion, and after having made with the knife the sign of the cross upon it, cuts several small pieces, which he distributes amongst those present. These pieces are immediately eaten, care being taken not to drop any crumbs on the floor, for this is considered a great sin.

Amongst the Hungarians and the Slav-



[By the courtesy of]

[P. Pantel.]

A WAYSIDE CUSTOM, EAST CARPATHIANS.

In the mountains, where drinking-water is scarce, a jug of water and a drinking-cup are placed on a pole at the roadside. The traveller blesses his benefactor, making the sign of the cross. For this reason a crucifix is usually erected near the pole.

onic peoples Easter is the sprinkling season. Young men and women sprinkle each other with water — among the rich classes the women are sprinkled with perfume — and exchange coloured eggs, that is, eggs that have the shells elaborately and sometimes very artistically coloured.

Another Easter custom prevailing among the Hungarians takes place the day before Easter Sunday. A great number of people assemble in the market square, and there they elect a number of officials to carry out the Easter ceremonies.

After this prayers are offered that the crops may be preserved from locusts, droughts, and other pests and calamities.

CHAPTER L

SWITZERLAND. *By Professor E. HOFFMANN-KRAYER*

THE various strata of culture in Switzerland have left noticeable traces, not only in the physique and the language, but especially in the beliefs and customs of the people; so that we often find a mingling of pagan, Roman, and Christian elements. The constitution of the country is also favourable to the development of local peculiarities, the twenty-two cantons being independent sovereignties. Finally we must note that no fewer than four languages are spoken and written in Switzerland: German, French, Italian and Rhaeto-Romanic, each of which is subdivided into a great number of spoken dialects, and that the great diversity in climate and soil produces very marked differences in views and modes of life.

Let us begin with the three landmarks of human existence: birth, marriage and death.

According to genuine Swiss nursery belief, babies are hammered out of rocks, or taken out of springs, or they come out of trees or bushes, or are found under the cabbages in the garden. The midwife opens the rock with a golden key, or she walks round it three times, whistling; if she does not leave off whistling during the walk she will find a boy.

In Berne, a woman about to be confined would put on her husband's uniform, which was supposed to facilitate the process. Immediately after birth the child was placed under the settle or table, "to preserve it from evil spirits all its days."

At Lenk, it is wrapped in its father's shirt, to ensure his loving it. Many are the protective measures applied to the baby in its cradle or bassinette, for as long as it was not baptized, it was much more at the mercy of evil powers. A cross was drawn on the cradle, or a knife stuck into it. As soon as the child is born, the news is sent to friends and neighbours by the "Freudmeitli" (literally joy-girl), who goes about with a bouquet on her dress, ornamented with a red ribbon for a boy and a white one for a girl.



Photo op]

COSTUME, BERNE.

[J. Brocheret.]

The peasant costumes of Switzerland differ widely; that of Berne is among the most noted. In some districts special bridal dresses are kept in the parish house and lent to those too poor to buy them.

Among the many significant engagement usages we may mention one from the Zermatt Valley by which the parents of the lass give their consent to the match by silently offering the suitor a taste of their old family cheese. In Val Verzasca, the courting was done by a symbol: the suitor placed a log of wood before the maiden's door; if she took it indoors, she thereby signified her acceptance of his addresses; if not, he had to consider himself rejected. This custom doubtless goes back to ancient ideas as to the sanctity of the hearth-fire.

The promise of marriage was confirmed by clasping hands, or by the young people drinking wine from one glass, or eating from one plate or with one knife and fork, to symbolize the community of all things in marriage. During the time of the engagement the couple are not allowed to go out of doors in the evening after the Angels, else evil spirits will have power over them.



[Photo by]

[A. Bruchet.]

THE NATIONAL GAME OF "HORNUSSEN."

The ball is driven a great distance with a bat, while the opposing players throw up wooden discs into the air to stop it.

In many places the groom goes to the bride's house early on the day of the wedding, escorted by his best man, who knocks on the door. Those within ask who is there and what is wanted, and after a long discussion the door is opened and the best man enters to claim the bride. The groom waits outside, and the best man reappears with a hideous old maid, whom the horrified bridegroom refuses to look at. Next comes a faded grandmother, and so on, even straw figures and all sorts of jokes being offered, till at last the real bride appears. In Sobrio, Tessin, the groom himself has to enter the house at last, to look for his bride, and it is good form for the bride to hide as well as she can, so as not to make his hunt too easy.

In Valais, certain parishes own special costumes for the bride and groom, which are kept in old carved chests in the parish house, and lent to couples too poor to afford the expense of buying the prescribed garments. As a general rule, however, the bride wears a white apron, and the bridal wreath, the emblem of virginity; if she has forfeited the right to this her wreath is made of straw.



Photo by]

[J. Broc'ard.

A CANTONAL PARLIAMENT.

The cantonal parliaments in the open air, which are still recognized officially in several cantons of Switzerland at the present day, are of old standing. They assemble late in April or early in May, and are attended by every citizen.



From the collection of]

[The Swiss Folk-Lore Society.

A GUILD FESTIVAL, ERMATINGEN

When craftsmen unite to form guilds and corporations their festivals become very elaborate. That of the fishermen of Ermatingen (shown above) is well known, but the most famous is the vintners' festival at Vevey.

The bride and groom are admonished to stand close together during the ceremony, else the devil will step in between and make trouble. When the procession leaves the church, the village children block the way, and take toll before allowing anyone to pass. In Vaud, wheat is thrown at the bride—an antique rite supposed to promote fecundity.

In Grisons, the bridal party, on arriving at the house, find the door closed, and prolonged parley is necessary to obtain admittance for the young master and his wife. As a rule the wedding-feast follows immediately after the ceremony, and all sorts of merriment enlivens the meal. One very common custom is that of "shoe-stealing"; two lads pretend to have dropped something, and,



Photo by]

THE BURNING OF WINTER, ZURICH.

[J. Brocherol.

Every spring an effigy, made to represent Winter, is ceremoniously burnt at Zurich. Great crowds assemble to welcome by this symbolic act the season of fruit and flower, the renewal of the world's fertility.

while stooping down for it, contrive to steal one of the bride's shoes. The best man, whose business it would have been to prevent the theft, has to pay a ransom for the bride's property.

Naturally, all manner of popular beliefs and superstitions are connected with death, some of them dating back to remote times, and embodying religious views of venerable antiquity. Thus, in some places, the windows are opened immediately after death, so that the soul can fly out; mirrors are covered with black gauze. If the father of a family dies, the wine in the cellar must be shaken, or some one must knock at the barrels, else the wine will turn sour. Flower-pots and bee-hives must be moved, or the flowers and bees will perish. The bees must be told of the master's death. There must always be water in the house at the moment of a death, so that the soul may bathe.

The needles used to sew up a corpse in a sheet have magic power; if put in a gun, every shot tells; through the eye, one can see spirits: the nails of a coffin, too, are valuable as charms. The



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[The Swiss Folk-Lore Society.]

A KERMESSE.

In autumn the kermesses, the real Alpine festivals, are held, with games and dancing, with wrestling and masquerades.

pailful of whipped cream is brought in, half of it eaten and half spattered about among those present. The idea is that this will cause an abundance of milk on the farm (magic by analogy).

A subject that is often discussed and almost as often misunderstood is the custom known as "Kiltgang," visits paid by lads to their lasses at night. The word "Kilt" originally meant "evening," and was not restricted to lovers' rendezvous. The manner of it varies according to the region, and especially according to the degree of intimacy of the parties. As a rule the "Kilter" climbs the woodpile under the maiden's window, knocks on the pane and begs admittance, often in a jocular address full of burlesque nonsense. If the girl likes him, she opens the window, sometimes after prolonged hesitation, and offers him a glass of wine or brandy on the window-sill. These nightly meetings are sometimes disturbed by so-called "night-boys," and the lover, especially if he comes from another village, is hauled out, mocked and occasionally ill-treated.

handkerchief used to wipe the brow of the dead is wound round the trunk of a tree to increase its fruitfulness; and the water with which a dead body has been washed is similarly used.

It is customary to bury some object or other with the dead; in some places this gift consisted of wine, bread and cheese. Jewellery—rings and ear-rings—is buried with those especially beloved; mothers dead in childbed are given a thimble and a pocket-knife. An engaged girl is buried with a myrtle wreath; the mother's bridal wreath is laid in the coffin of the first child she loses.

Among noteworthy customs on important dates in a person's life, we may mention the odd one of pretending to choke the bearer of a saint's name on his name-day—probably a trace of the old custom of hanging name-day presents on one's neck.

We will now turn to village life and its characteristic usages. The gatherings on winter evenings are well known. A special form of these are the "cream-nights," when a whole



From the collection of

[The Swiss Folk-Lore Society.]

VILLAGE CUSTOMS.

In Central Switzerland dances are arranged by stewards, and in other regions each girl is allotted a partner throughout the year.



From the collection of The Swiss Folk-Lore Society.
ST. NICHOLAS.

Several of these Nicholasen run through the villages, pursued by the inhabitants.

nightfall, so that the deep, monotonous sounds ring out far and wide. Some of these prayers are imbued with solemn and majestic poetry. The real Alpine festivals, however, are the kermesses, some of which take place during the summer, when the chief features are matches (wrestling, throwing, etc.), followed by a dance; others are celebrated in the fall, after the return to the village, and then the festivities are on a larger scale, and include theatricals, flag-swinging, and more dancing, often assisted by wild-men masks, called "Tschämmeler." (See illustration on page 1113.)

Agricultural customs are most in evidence at harvest. There we find the "lucky handful," a bunch of ears of

These "night-boys," whose chief occupation is roaming about at night, annoying "Kilters," and getting into all manner of mischief, are a degenerate form of the bachelors' societies whose development is a feature of Swiss village life. These are known all over Switzerland, and are more or less highly organized. They play an important part in all village festivals, and exercise minute supervision over the life of the inhabitants. They are strict judges of manners, and especially morals; in former days the members were subjected to the severest discipline, and any offence against religion or morality was unmercifully punished. In Küssnacht-on-Rigi the "night-boys" keep up the old custom of meeting under the window of evil-doers, and discussing the list of their misdeeds in a long dialogue. Less serious forms of this sort of thing are the hanging of a little fir-tree to the door-bell of a hen-pecked husband, putting up a wisp of straw or a dry pine-tree top for a faithless girl, posting up a bill near her house cataloguing her sins, scattering chaff, etc.

Switzerland is rich in festivals connected with particular crafts and callings. We will begin with the Alpine herdsmen. Everyone knows the festive procession up to the pasture, led by the herdsman in his Sunday best, and the "master cow," often the winner in last year's cow-fight, carrying the milking-stool between her horns; the other cows and the hands follow in due order. The finest cows often wear wreaths. Almost as celebrated a usage is that of the "prayer-call," which the herdsmen of certain pastures intone through a milk-funnel at



From the collection of

ST NICHOLASES OF APPENZEL.

[The Swiss Folk-Lore Society.]

In the canton of Appenzell groups of "Santa Clauses," more demons than bishops, ramble about, surrounded with belts of large bells.



From the collection of

[The Swiss Folk-Lore Society.]

AN EASTER CUSTOM

Amongst customs connected with the Easter egg, the symbol of hidden germination, is a curious form of contest. A wager is laid between the representatives of two sides; while one of them is running to a given place and back the other has to pick up a certain number of eggs, sometimes two or three hundred, laid in a long row on the ground, and place them in a tub.

corn left standing till the very end, and then cut down in the name of the Trinity. These ears will keep away bad luck from the house. The sower throws the first three grains in the air, and the harvester tosses the first three ears into the field, to propitiate the "corn-mother"; and the first two handfuls of stalks are tied crosswise and laid aside.

As soon as craftsmen unite to form guilds and corporations, their festivals become more elaborate. One of the most famous, especially since the great celebration in 1905, is that of the vintners, the "Fête des Vignerons," at Vevey. It consisted originally of a simple procession of the vintners with their emblems, just like the parades of dozens of other guilds, and such as we may see to-day in Nenchâtel at vintage-time. But as time went on, the procession grew more and more elaborate, more figures, gayer colours, dramatic features were added, until the whole assumed gigantic pro-



Photo by

BLESSING THE CATTLE, SPRINGTIME, VALAIS.

[J. Brocherel.]

The blessing of the cattle by the village priest, which takes place every spring, is conspicuous amongst the religious customs observed by the herdsmen of the Alps. The most poetical is the daily prayer-call.

portions. This necessitated longer intervals between the festivals; in the nineteenth century there were but six celebrations.

We cannot mention more than a few of the many old and significant calendar customs. To begin with those of the winter months. St. Nicholas (December 6th) is not so much a kindly bishop as a terrifying demon; true, he brings presents to good children, but he threatens to carry the naughty ones off to the woods in his sack. Sometimes whole flocks of "Clauses" appear together (see illustration on page 1114). In many places this demon goes about during the "Twelve Nights" (December 25th to January 6th), a season held sacred from remote antiquity. According to popular belief, armies of wild, uncanny creatures, often led by some one maleficent demon, are loose at this time; in Tessin, houses are then fumigated to drive out witches and devils, and in Emmenthal, on New Year's Eve, a piece of bread and a knife are laid on the table as a sacrifice to the house-spirits. A malevolent demon is the "Sträggele," which goes about,



From the collection of

[The Swiss Folk-Lore Society.]

A SHROVETIDE CUSTOM.

In Appenzell a straw figure is led out of the village by masked men, and then burned with solemn ceremonies.

customary way, going about with noisy instruments. In Zurich, this custom obtains two nights before Christmas or on December 30th, and frightful figures, "Schnabel-Geissen" (lit. beak-goats), are led about. (See illustration on page 1118.)

Parades with different kinds of noisy instruments, as rattles, etc., in winter and spring, are a feature of folk-usage found all over the world. The object usually is to frighten away baleful demons by means of the deafening, unearthly racket, often reinforced by the cracking of enormous whips.

A brief notice will suffice for the actual Christmas customs. In Switzerland, as elsewhere, we find the Christmas songs, the tree, the presents, the Yule-log, and a host of spells, charms and superstitions as to the magic quality of this holy day.

New Year's Eve and New Year's Day, too, are rich in old-world customs, most of them meant to ensure abundance during the coming year. In Eastern Switzerland, especially in Zurich, the 2nd of January is kept as a holiday, with all sorts of jollification. On Twelfth Night, January 6th, the Three Kings go about with the Star, asking for gifts. Their initials, C. M. B., are written over doorways for protection against evil powers.

Manifold are the usages connected with Shrovetide, an inextricable mixture of old pagan and Roman springtime customs, Christian religious rites, and secular folk-uses, medieval and modern.

Shrovetide theatricals were more in vogue formerly than they are now. An elaborate example is to be seen in the Muotta Valley, acted in the open air. The theme of the play, as in the old moralities, is the contest between worldliness and godliness. The Swiss name of this performance seems to point to a close relationship with another custom, which, to a certain extent assumed the form of a play, and which satirized old maids and bachelors.

The old rites for the promotion of fertility play an important part in these days of spring. Now, as at New Year's time, noisy processions appear. Special mention is due to the "Chalanda Mars"

often accompanied by a giant, steals away disobedient children, and tears them in the air, punishes idle spinners, and revenges herself signally on the lads who make fun of her in the



From the collection of the Swiss Folk-Lore Society.

A PALM SUNDAY CUSTOM.

The "Palm" is in this instance a fir tree decorated with ribbons, fruit, eggs and scapularies. (Canton of Argovie.)

(March 1st), in certain regions of Grisons, which consists not only in a ringing out of the winter ("to make the grass grow"), but also in a battle (originally ritual), between the boys of two neighbouring villages. "Ringing out the old and ringing in the new," with all sorts of noise and ceremony, sometimes called "carrying out death," assumes various shapes at Shrovetide.

In the Grisons Oberland we find a remarkable custom, traceable among other nations as well. On Invocavit Sunday, the adults betook themselves to the inn, and there, amid copious libations,

they sawed in two a straw figure known as "Madam Winter," or "the ugly one"; on the Monday the children teased one another with wooden saws. In other places the straw figures were beheaded or burned. Another form is tossing in a sheet, as was formerly done to "Sylvester" at Lausanne.

Aside from the ceremonies of the Church, many superstitious practices are connected with Holy Thursday and Good Friday, many of them having reference to eggs laid on these days. On Easter Eve the priest blesses the fire, and the coals are used for various spells; water drawn at Easter is also credited with magic properties. No need to discuss the Easter egg, the symbol of hidden germination; but I may mention a specifically Swiss form of egg-race. A wager is laid between the



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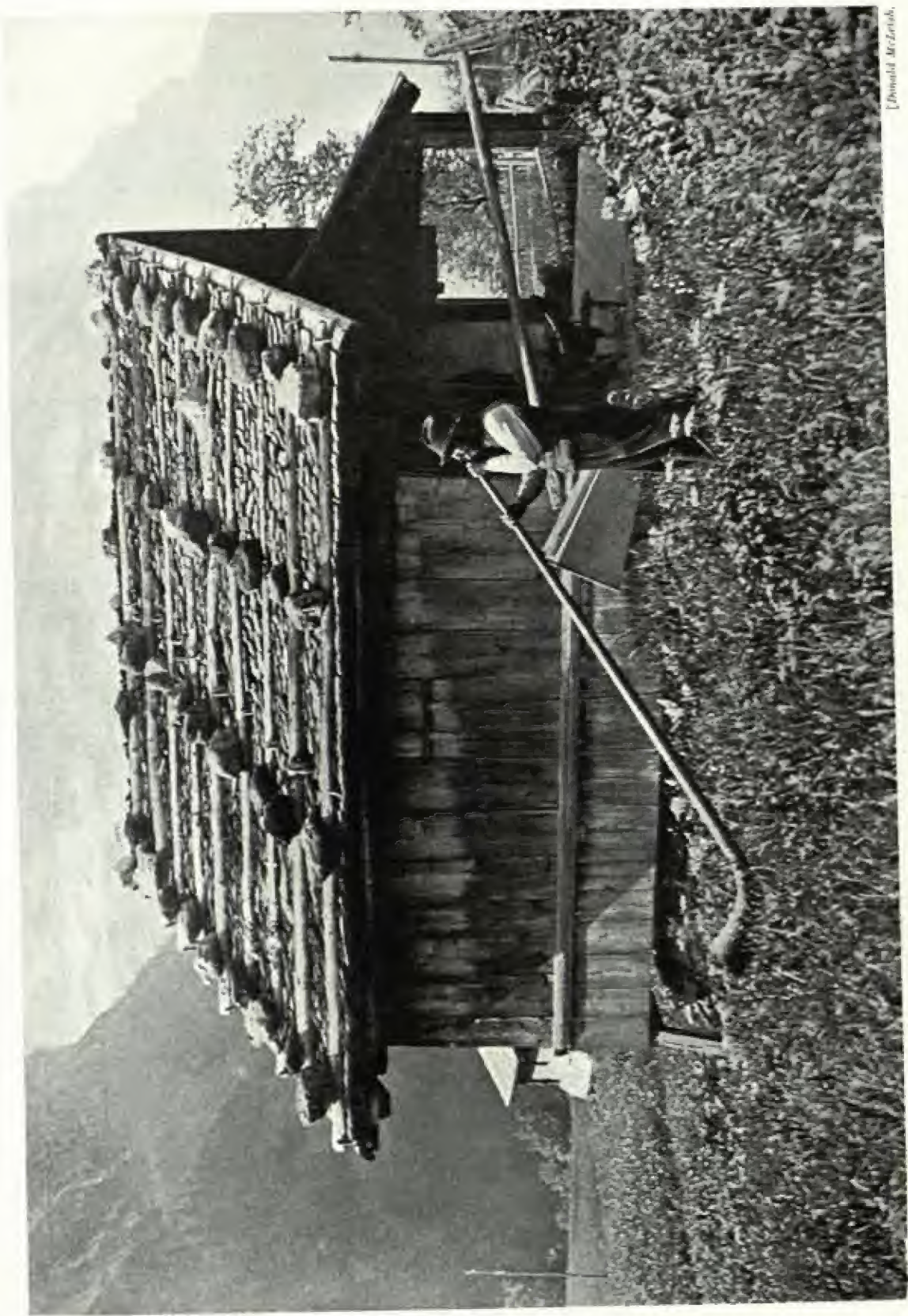
[The Swiss Folk-Lore Society.]

"TWELFTH-NIGHT" DEMONS, ZURICH (COUNTRY).

From December 25th to January 6th demons are very powerful, and many devices are employed to scare them away. Parades with rattles are common; often the demons are led about.

representatives of two sides: while one of them is running to a given place, perhaps half an hour away and back, the other has to pick up a certain number of eggs, often two to three hundred laid in a long row on the ground, and place them in a tub. (See illustration on page 1115.)

Of the practices connected with May-day, or the days immediately following, we must mention the pretty custom of "May-singing" on the first Sunday of the month; either, as in Berne, two girls go about with a green be-ribboned bush, and sing the advent of May at the doors of the farm-houses, their song usually ending in a request for a gift (generally edible); or whole beves of children



[Phot. by]

THE ALPINE HORN.

The Alpine horn is, or was, commonly used to call back the cattle from the high pastures. Many herdsmen now employ it only to awake pleasing and sustained echoes from the mountains, a performance for which tourists are always ready to pay.

[Donald McIntosh.]

go about ; or there are regular processions led by a bride and groom. Prominent in all the May-time usages are the fresh green leaves and flowers of the season. On May 1st, fountains are garlanded, and may-trees put up in front of the houses of newly elected magistrates. Still more deeply rooted in the life of the people is the compliment the lover pays his lass in planting the may for her. "A green tree for the one you love ; a straw man or a ' Narrenast ' " (lit. fool's branch) "for the one you hate," such is the rule of the village. Sometimes, as in parts of St. Gall, a catalogue of the misdeeds of the ostracized one is placed in the straw man's hand.

A remarkable Whitsuntide custom, reminiscent of pagan rites, is the parade of the Whitsun demon, found both in French and German Switzerland. In the Frick Valley, for example, the boys go to the woods, dress up one of their number in green branches, mount him on a horse, and lead him through the village. At the fountain the rider is dipped, whereupon he has the right to sprinkle the bystanders, especially the girls ; it is considered lucky to be thus sprinkled.

The most important day of the summer is St. John's Day, June 24th. Certain herbs only acquire virtue from being gathered on that date ; in Valais, a bunch of nine different plants is then picked and fastened to the house to protect it. A bath on the night of St. John's Day has curative properties (Zug), whereas in other places it is said to be dangerous, as St. John's night claims a victim : "On this day three persons must perish, one in the air, one by fire, and one in the water." Bonfires on the hills are restricted to French Switzerland.

As the autumn days lack significant festivals and customs, this ends our survey of the year.

This rough sketch may suffice to give some idea of the wealth of old-world custom and living tradition to be found by the student of folk-lore in the little Alpine republic.



(Photo by)

A CURIOUS COSTUME, CHAMPERY

[J. Hirschner.]

The women of this district have for a long time worn a dress which combines elegance with the freedom of movement necessary in their calling. The scarlet kerchief, with its ends hanging over the shoulders, makes a very striking head-dress.

CHAPTER LI

SCANDINAVIA

By CHARLES RUDY

It was a German philosopher, Nietzsche, I believe, who first drew attention to the fiery "joy of life" of the southern European, and contrasted it with the pessimism of the north, with its long winter nights and short sunny hours, with its shadows that seem to stretch forever into the intense darkness.

It is not surprising that the inhabitants of Scandinavia should, under the influence of their surroundings, dread the Unknown, and people the shadows with gnomes and spirits of a malevolent nature. The mischievous little sprites of our spirit world that are really sympathetic creatures have no place in the sagas and folk-lore of Scandinavia, where all is gloomy and tragic.

Denmark, an integral part of the European Continent, and linked to Germany across Schleswig - Holstein, is less affected by the shadows of the north than are the other Scandinavian countries, and we find a striking resemblance between

Teutons and Danes as regards local customs. The exclusive veneration of the stork is common to both, though even more accentuated in Denmark than in Germany; in the former country the awkward, long-legged bird is to be seen following the peasant who is busy ploughing his field.

In rural Denmark the customs and costumes of the past are dying out rapidly, and most of those that still exist have degenerated beyond salvation. Christmas is the great feast of the year, and is celebrated in a manner similar to that obtaining in Germany. There is one curious addition, however, that we find here and there throughout Scandinavia, and that is the lighting of the Yule candles, two of which are lit on Christmas Eve and are allowed to burn throughout the night. They represent the master and mistress of the house, and if, for any reason, they should go out before morning, it is a certain sign of death. Clothes and food are placed where the light from the candles can fall on them, and thus will they be blessed during the forthcoming year. Birth, marriage and death are the occasion for feasting. The funeral rites generally take place one week after death has occurred, and are the occasion for quite exceptional wakes, of which food forms an essential item.



Phot by]

THE SPINNING DANCE, SWEDEN

[The Exclusive News Agency.

The Swedes have several dances in which they imitate various industries, such as spinning, weaving, sowing, reaping, and threshing.

The harvest feast, Hoerst Gilde, is, together with Christmas and the Great Prayer Day (the fourth Friday after Easter), the most national of Denmark's festivals. The last sheaf, commonly called Gamle (old woman), is gaily decorated with flowers and bunting and taken in a procession around the farmer's estate to the kitchen where the good dame presides over her shining pots and pans. On arrival here, the labourers sharpen their scythes—a sign that unless a good feast is forthcoming they will immediately proceed to the kitchen-garden and cut off all the housewife's cabbages; a threat which has, however, never to be carried out. The first sheaf of the season, on the other hand, is

given to the mice, with the injunction, "Now that I have given you yours, let me keep mine."

In Sweden the patriarchal system, so wonderfully developed in the fjords of Norway, and more particularly in Iceland, begins to become more pronounced. At Yuletide the patriarch of the family presides over the common table, and to him is due the homage of all the members of the group—comprising blood-relatives and labourers—whose chief he is. Open house is kept in the country at the time, and all who pass are cordially invited to partake of the cheer within.

In many places old-fashioned customs are still kept up. Men paint or blacken their faces, put queer crowns on their heads, wear large stars on their breasts, and carry long wooden swords. One of their number has a



Photo by

[Underwood & Underwood.]

THE MIDSUMMER POLE.

The Midsummer Pole, or Majstång, around which the peasants dance, is decorated with leaves and flowers. It is erected on the twenty-third of June, the eve of St. John's Day. This festival is an old relic of sun-worship which has been adopted by Christianity.

bag in which to put the tribute that they intend to extort from their neighbours.

Dancing is as popular in Sweden as in Denmark, where it is the custom in the country for a youth to choose his partner for the whole summer for all the dances held in the neighbourhood. At Stockholm, throughout the summer, dancing goes on at the Skansen, a national park reserved for everything that is typically Swedish, such as old customs and costumes that are rapidly dying out. Here are to be seen the Scandinavian group dances, and the peculiar dance *à trois*—two girls and a man—which is in reality a pretty mimic love-story with its jealousies and moods.

Norway, the land of deep fjords and of the descendants of the Vikings, resembles Sweden closely, but the patriarchal spirit is more fully developed in the northern districts among the fjords. This



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[The Tourist ~~Frige~~ Society of Sweden.

SWEDISH NATIONAL DRESS.

Dalarna is the only province in which the national costumes are at all generally worn, but they still survive to a slight extent in some places such as Leksand. The woman's dress consists of an embroidered bodice with white sleeves, a dark skirt and an apron and an embroidered cap. The man's dress very much resembles that of a Church of England parson, apart from the yellow buckskin breeches and garter ornaments.



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NORWEGIAN NATIONAL DRESS.

[Fino, E. Smørthumre,

The Norwegian national dress still survives at Hardanger and Sockeradal. The short skirt is of dark blue with coloured trimmings round the edge. The bodice is laced with silver and the belt is made of metal. The head-dress somewhat resembles that of a nun.

generally in the nature of pictorial ceremonies (see illustration on page 1121), such as harvest scenes, etc., in Norway they are more frankly jovial. Particularly exciting are dances on St. John's Eve, when bonfires are lit throughout the country, the people dancing around them and staying up through the night to greet the dawn of the longest day in the year. The custom of lighting bonfires on Midsummer Day which was, until recently, generally observed throughout Europe, is, of course, pagan in origin and of great antiquity. It is a relic of sun-worship, when fires were lit as images of the sun to celebrate the longest day.

In Sweden, where the 24th of June is a national holiday, the festival has a greater importance. A pole, called the Majstang, is decorated with flowers and leaves and put up in a public place, where the peasants dance round it. (See illustration on page 1122.)

Iceland, the fourth of the Scandinavian countries to be mentioned in this article, is one of the most delightfully old-fashioned and unspoiled countries in the world. Women still occupy an old-

region is very sparsely inhabited, and the distance between farmstead and farmstead, or between farmstead and church, is sometimes enormous. It is not surprising, therefore, to find that burial services are performed at times without a priest, the patriarch acting as clergyman, reading the service beside the open grave (which is preferably located on the outskirts of a wood), the mourners praying around him. Marriages, also, are quite on the patriarchal plan: the youth chooses his bride, who comes to the paternal farm, where she helps the womenfolk in their labours for a year or more before she is definitely married with the patriarch's consent. In the fjords the bridal procession is celebrated in boats on the water, and is often a picturesque scene, heightened by the bright colours of the women's national costumes (see illustration facing page 1105). Dancing is as popular as in Sweden, but whereas in the latter country dances are

world position—the mistress of the house does not sit down to meals with her husband's guests, but waits at table; but she is respected, and where that happens, morals are never lax. Her festive dress is equally out-of-date: she wears a high, helmet-shaped hat, covered with white muslin, which falls like a bridal veil (see illustration on page 1127). A clasp or jewelled brooch, sometimes in the shape of a coronet, crowns her forehead, while across her waist a broad belt terminates in another clasp, of more massive but not of less artistic merit. In ordinary attire, the Icelandic woman wears a hufa, or black cap (in the case of girls the colour is generally light blue), with a tassel, which is caught up on the cap by a silver clasp.

What the ski is to the Norwegian, the pony is to the native of Iceland. It is used for every mortal purpose connected with transport—for the carrying of hay, lumber, riders, and even such heavy objects as pianos, etc., which are slung between two, four, or more ponies, as the case may be. As riders, the inhabitants of Iceland, both men and women, boys and girls, are without a rival. Bare-back, or in their saddles, they ride whenever they have to go even the shortest distance, simply catching hold of a pony and jumping on it. The women's side-saddles, more particularly those used by old dames—and they ride until they are well over seventy—are quaint. They are cushioned and decorated with brass nails, have a broad foot-rest and a rail on the off side.

Scandinavian customs and superstitions prevail on the snug little island, though the tragic feeling



Photo by

[The Topical Press Agency.]

THE NATIONAL DANCE, DALICARLIA.

The most important time for dancing is harvest time, when the peasants dance in the open air in their national costumes. The men wear blue frock coats, while the women wear skirts, the backs and sides of which are black, the fronts being striped green, red, blue and white. This front part from the distance looks like an apron.

is perhaps more intense than elsewhere, owing to the presence of great volcanoes inhabited by fire-giants, whose wish it is to destroy the world. These are the tales that are told by grandmothers to their lisping grandchildren, and are never forgotten. Obedience to parents is the first law of childhood, and a baby's patronymic is his father's surname. Thus, a man who was christened Jon, if he had a son, would give him a surname (such as Poll, for instance), but the child's full name would be Poll Jonsson; the latter's son would be a Polsson. A woman marrying takes her husband's name, but reserves also her own; thus, Fru (Mrs.) Margret Thondardottir Sigurdson means that Margret, the daughter of Thondar, married the son of Sigurd. Noteworthy, and doubtless having its origin in



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A CHRISTMAS TREE.

[The Tourist Tragic Society of Sweden.]

The tree is decorated with candles, which are lighted on Christmas Eve, the eve always being more important in Sweden than the festival itself. The candles are again lighted early on Christmas morning before divine service and placed in the windows.

old Scandinavia, is the custom for all guests at a table to shake the host's hand immediately after concluding the meal. Hospitality is as general and as freely given as in Sweden, Norway and Denmark.

There are certain customs and superstitions that are to a very large extent common to all Scandinavian countries. A weak-minded or crippled child is supposed to be a child of the underworld, the real infant having been exchanged for it at the critical moment. To guard against this danger, a piece of steel is placed in the cradle of a new-born babe, and a live ember into his first bath. If a dying person expresses the wish to die, a friend or relative climbs up on the roof of the house, and calls out in a loud voice; "Come up!"—thereby calling the evil spirit which is supposed to prevent the sufferer from departing this life in peace.



Photo by

BRIDAL DRESS, DENMARK.

In Denmark a society has been formed to revive the old costume dances and songs, the members of which are called folk-dancers. They wear the old national costumes richly embroidered with gold and silver.



Photo by

BRIDAL DRESS, ICELAND.

The dress consists of flowing silk or velvet, with a clank trimmed with ermine and a metal or embroidered belt. A helmet is worn, from which hangs a long white veil.

(The Evening News Agency)

CHAPTER LII

FINLAND. By Dr. K. F. KARJALAINEN

THE inhabitants of Finland have not the sole claim to be called Finns, the name being used collectively for the Finnish, or Ugro-Finnic race, which is scattered throughout Finland, Lapland, the Baltic provinces, and parts of Russia, West Siberia and Hungary. Even in the Grand-Duchy of Finland, which is governed, subject to its own constitution, by the Emperor of Russia, the customs vary considerably, and in the short space allowed it is proposed to describe those of the Karelians of Viena, and only those that are most typical of the people. This branch of the Karelians, situated as it is



[Photo by]

THE ENGAGEMENT RUNO.

[J. K. Inha.]

The bride sits in the women's corner and her mother comes from the other corner with the weepers, then the betrothal song is sung three times. First there is a general weeping, then one for the bridegroom's people, and then one for the people of the house.

in the government of Archangel, amidst vast lakes and mighty rivers, and without roads, has preserved the customs of a remote period. There, too, are found the old Finnish folk-songs in their most complete state: without the Karelians of Viena, Finland would not have had her Kalevala.

The customs here described were observed by the writer during an expedition undertaken in 1894 with Mr. I. K. Inha, to whom he is indebted for part of these notes.

The Karelians are extremely fond of society, not only living in large villages, where it is more difficult to obtain a livelihood than in the forest-clad hills where game is found, but travelling great distances to visit their neighbours. Every village has its own festival day, when strangers are expected, and every Karelian man and woman who arrives on such occasions is freely entertained. Games and dances are held at these meetings, which are, so to speak, "marriage-markets," and these festivities are, perhaps, more important than the good cheer that is provided. Very often an acquaintanceship thus formed ends in courtship and a happy marriage.

When a man has seen a girl whom he fancies, he collects his relations, and, accompanied by two or three men and one woman, usually leaves in the evening for the home of the intended wife. By firing rifles it is announced to every village that a young man is now leaving again to seek for himself a "woollen muffler"—a young bride—and on approaching the intended's home, firing takes place a second time. The bridegroom and his followers walk over at once to the seats of honour, and begin to lay their case before the girl's father and mother.

There is now much bustle in the bride's home, the relations are called together, and begin to discuss the question behind locked doors. The parents have the chief say in the matter, and, after them, the girl's godfather. If the kinsmen agree and the girl leaves, then she bends her knee to the kinsmen, beginning with her father, and says: "You knew to nourish me, so you know also to give me away." The father lights a candle before the cottage *ikon*, and orders his daughter to extinguish it or let it burn (see illustration on this page). If the girl does not extinguish the candle, he agrees to her going, and so the union for ever is complete, which the nearest male relations of the bride and bridegroom confirm by shaking hands and making money ring in front of the sacred picture. She is then betrothed.

The bride sits in the women's corner, and on both sides are weepers. From the other side of the cottage the mother comes with weepers. Both groups meet on the floor, and then go to the women's corner, where the betrothal song is wept. (See illustration on page 1128.)

The inviting and giving of wedding-presents takes place to the accompaniment of weeping, one or two *iteltäjäs*, i.e., professional weepers, assisting the girl. For everybody they have to weep two songs, one of request and one



Photo by]

[J. K. Fuhr.

THE COURTSHIP CANDLE.

The father lights a candle before the cottage *ikon*. If his daughter lets it burn her suitor is accepted, but if she puts it out he is refused.



Photo by]

[J. K. Fuhr.

THE FORTUNE-TELLER.

The fortune-teller places small pieces of bread and coal on a sieve. You obtain your wishes if his pendulum swings from bread to bread, but not if it swings from coal to coal.

of thanks, and certainly there is need of a throat and a back too, because in weeping the thanks, the *passibo*, you must from time to time bend your head to the ground before the giver of the presents. From the house of a rich relative a present is given for every person; all kinds of clothes, silk headgear, shirts, towels, etc.

When the wedding is to take place the bridegroom comes in the morning with some one of his kinsfolk to the bride's home, and sits in the farthest-away corner. The bride sits in the women's corner. The bridegroom with his follower steps in front of the bride, bows his head and tells her that he has come to seek her for the wedding. Having said so, they go away. The bride rises up,



Photo by]

[J. K. Ikon.

SINGING THE OLD FOLK-RUNES

In presenting the *Kalevala*, the well-known national epic of the Finns, as well as the ancient folk-runes, there are two singers who sit opposite each other holding each other by the hand. While singing they swing their bodies backwards and forwards. Generally they sit facing each other astride of the same bench instead of on opposite benches.

makes herself ready, eats and drinks. Some old woman is sought for the bride, to act as a guide or "wedding-mother," and about five girls are sought to be companions. On the part of the bridegroom, the "wedding-father" with the "wedding-mother" holds with a handkerchief an *ikon* over the couple, after which all the "wedding-people," altogether about ten persons, bend down on the floor before the *ikons*, beseeching them to bless the journey.

The bridegroom's men go out first; the bride makes a deep bow to all present in the cottage, requesting them to bless the journey. Before leaving, the *patvaska* (master of ceremonies) in the *tshumala* performs rites in order to protect the couple from nefarious magic, but he himself, as representing the old superstitious beliefs, does not go to the Christian wedding ceremony. His duties belong strictly to actual weddings and old wedding customs (see illustrations on page 1131). After



Photo by]

[J. K. Inba,

THE INCANTATION SCENE ON THE RUG

The bride makes a deep bow to all present, requesting them to bless the journey. The master of ceremonies then lights three bits of amadon, of which the bride and bridegroom each swallow one piece. He himself only represents the old customs and superstitions and does not attend the Christian wedding.



Photo by]

[J. K. Inba,

THE INCANTATION.

The master of ceremonies takes an open knife in his teeth, a burning torch in his left hand and an axe in his right hand. He then walks round the husband's people, making deep cuts in the ground and praying. Despite the fact that this ceremony is a relic of heathenism, before performing it the sign of the cross is made three times.



Photo by]

[J. K. Inba.

LEAVING HOME.

Before departure an *thon* is held over the bride with a handkerchief.

People both old and young begin to assemble at the wedding-house in the forenoon, and soon games are in full swing. The bride, with the weepers, goes round among the people asking for presents. If somebody looks out for a person from whom it is advantageous to make a request, he is embraced by the neck, and so there is weeping until the present is given, after which thanks are wept. After some time has elapsed, the firing of rifles is heard in the courtyard, and the bridegroom's people come in order to be present at the *katshotus*, i.e., the bride's first ceremonial appearance to the bridegroom's people.

* One of the relations of the bridegroom, who is placed at the disposition of the bride.

having walked round the couple he lights three bits of amadon, of which the bride and bridegroom must swallow one each; the third is put under a frying-pan which is on the floor.

In the churchyard the bridegroom gives to the bride the head-cloth by which he conveys the bride into the church. All the "wedding-people" come into the church in so dense a crowd that no one could succeed in passing through them. In the church the couple and the "wedding-father" and "wedding-mother" are standing on a calico mat. On the return journey the bridegroom invites the bride into his house, and all the "wedding-people," if they are living in the same village. If the bridegroom is from a distant village, he has in the village where the wedding takes place some house belonging to a relative or acquaintance as temporary home. The wedding festivities begin on Saturday night. The girls warm the bath-house and, weeping, invite the bride into the bath-house, in which a weeping-song, expressed in old, flowery language, is wept. (See illustration on page 1133.)

After the bath, the first presents are brought to her; the bridegroom himself in the cottage offers them on a large plate. After long excuses, the bride touches them with her hand, and then her father or another near relation receives them. The bride's counter-presents are placed on the same plate. The *saujannainen*,* i.e., the bride's follower and helper, fixes what is to be given to each one. The *patvaska* or the *saujannainen* receives the presents intended for the bridegroom's people and relations. On this occasion also floods of tears are wept.



Photo by]

[J. K. Inba.

UNDOING THE BRIDE'S HAIR.

The bride has her hair undone before the sacred picture. It is left hanging down on her shoulders for a whole week.

The long family table* is still in front of the middle window, but the *patvaska* brings in other tables and places them along the room, puts the table-linen on the tables, throws salt under the linen, takes the loaf of bread brought from the bridegroom's house, another loaf from the bride's house, cuts a round piece from the centre of both loaves, puts salt into the hole thus made, and then sets the pieces into their places. The loaves are placed on the family table, a little nearer the lower end. The bridegroom's followers sit at the side of the wall, the bride's kinspeople are gathered at the ends of the tables, and at the other sides of the tables as many as are possible—twenty persons and more. The bride's weepers weep in the *tshunala* until the godfather or brother leaves to make her ready. Over the ordinary weekday clothes are put the best clothes, which the weepers ask for with words of weeping. The godfather or brother offers the chemise, which he holds over the bride's head,



Photo by]

[J. K. Inho.

THE RETURN FROM THE BATH.

The girls take the bride to the bath, where a weeping-song takes place. On her return, the bride, who is supposed to be so tired that she cannot walk, asks for a horse.

as if to put it on her. The bride twice pushes it from her, but at the third time she puts it on. Weeping is going on during the whole time of this operation. The same ceremony is performed with the petticoat and the skirt. On the other hand, the bride herself puts on her apron and head-band. There is only one head-band and one pair of boots and stockings, but all other articles of clothing are two, beginning with the chemise above-mentioned.

The bride is then brought into the *pirtti* and goes to the women's corner. Along with her come five *kassamiehet*, i.e., the bride's kinswomen, who undo the bride's plait of hair, the godmother first, then aunts and distant elder relations (see illustration on page 1132). When they are come to the corner, the midwife draws a curtain. The *patvaska* gives the midwife ten copecks, after which she

* In Finnish and Karelian peasants' houses the long family table, which is also counted the seat of honour, is in the *pirtti*, or largest room, and is placed under the window opposite the entrance-door.

draws aside the curtain and the bridegroom can see his wife. Money has still to be given to the bride's followers and the bridesmaids.

The bride's followers then place themselves along the side of the wall, the bridegroom at the centre of the table and the bride's male relations at the opposite side. The bride is then given a large plate on which there are two glasses. One of the bride's kinsmen pours *aqua vite* into them, or some other strong spirit, and the bride begins to offer it, first to the bridegroom, exhorting him in Russian—probably all she knows of the language—to empty the glass. The bridegroom, however, must not take it. The bride then offers it to the godfather, to her own kinsfolk and bridesmaids, and all of these drink. The bridegroom has also brought a bottle, and now *aqua vite* from both these bottles is poured into both goblets, which the bridegroom and bride then take. They knock



Photo by

[J. K. Inha]

THE BRIDESMAIDS AND BRIDEGROOM.

On Sunday morning the bridesmaids rise very early in order to bake for all the "wedding-people." When the morning meal is ready the girls, accompanied by sweepers, go to wake the bride

the goblets together, raise them to their lips, but do not drink. They throw the contents in three parts under the table crosswise; probably in order to give something to the guardian spirit of their future home to taste. The goblets must be put back on the table quite close to each other, otherwise strife and discord will come between them. Then the people rise from the table; only the bridegroom's followers remain. The latter put on the table much money, and the *patvasha* calls upon the bride's people to come and take the "head-money." The bride's kinsfolk take all, although there may be thousands of pieces on the table. The bridegroom's followers dispute with them and desire to have the money back. After they have quarrelled for some time and the bride's people have given back half, the people of the house are content with from three to five roubles and fifteen copecks for the small village chapel. The bridegroom's followers then express their thanks that so little has been taken.



Photo by]

THE BRIDE BOWS TO HER MOTHER-IN-LAW

On arriving at the husband's house the wife has between her thumb and first finger a piece of copper money, which the master of ceremonies takes and throws away as a symbol of purchasing land for her. After she has entered the house, her mother-in-law meets her with bread, and leads her in, whereupon the bride kneels and bows to her

[H. K. Juhn.

After the people have drunk—they have been twice offered from both bottles—then the division of the presents again begins.

On the part of the bridegroom there is put on a large plate the *katshotuskosto*, i.e., the cloth for a skirt presented to the bride by the bridegroom on the occasion of her first ceremonial appearance to the bridegroom's followers. All the latter rise up and it is ceremonially offered to the bride, mentioning all the names, each one making a bow. This is done twice, but the third time the bride touches the large plate with her hand, and the same man who poured out the *aqua vitae* receives the cloth for the skirt for her. The *katshotuskosto* is silken if the bridegroom's means permit of this, and not yet sewn. In as ceremonious a manner the bride's presents are offered to the bridegroom. The bridegroom always receives a red shirt. In accepting it he shakes it thrice, and in olden times he drew it under his right leg. All the presents for the bridegroom's followers the *patvaska* divides with his whip, to which a magic bag is attached.

It is curious that in the farewell weepings there is not anything which expresses thanks to the parents or the bride's deep sorrow at leaving her home. The farewell weeping-songs are entirely material. The bride in them asks first her parents' blessing and then begins to request all sorts of household goods as a dowry. Something quite different was the mother's weeping-song in reply which I heard. While listening to that weeping-song of the mother, many an eye appeared wet, for so bitterly did she lament, holding her daughter to her bosom, the separation from her darling, who had been dearer to her than her own life.



Photo by]

[J. K. Joha.

THE WEEPING RUNO OF THE MOTHER.

After the wedding all leave for the husband's home. The bride's mother refuses to go and sits upon the chest weeping. The bridegroom's people have to bribe her to move.



[Photo by]

[T. A. Ingh.]

THE BRIDE VISITS HER KINSWOMEN.

The week following the courtship, the bride must work presents for her relatives, visit her kinswomen, and if she is without means, borrow gifts for use at the wedding ceremonies.

When the bride has taken leave of her relatives and put away the head-band, the mark of girlhood, a chest, which must be full of articles, is brought into the *pirtti*, into the women's corner. The bride, dressed in her best clothes, is made to sit on it after one of her relatives has conducted her three times round the chest. In every round she sits on the chest, and after the third round she remains on it. Two old women now take her and begin to comb her hair and put it into two plaits. Girls have only one plait—the bride's hair has been up to the wedding spread out over the shoulders—a wife's hair, again, is in two plaits which are brought round the crown. The *patvaska* then gives the necessary coverings for the head-cloth and *huilupaikka*, a large cloth with which the bride's head and neck are covered, so that she does not see anything nor anyone see into her eyes. Gloves are then put into her hands. When the *huilupaikka* is put on the bride's head, then only a small handsome boy, sitting at the bride's feet, is allowed to look under it. By placing a small boy there, it is intended to remind the bride of her future calling as a mother and exhort her to be good to children.

In preparing the bride, two or three old women sing the song of putting the headgear on the head. When are sung the following words: "Away, boys, out, heroes, go out even the tallest men," the husband's party must leave the *pirtti*. One of the bride's home-people comes and shuts the door and does not let them out unless on payment of money. The husband's party endeavour to pay in copper, but no notice is taken of the copper; it must be silver or gold. The husband's party then give a small silver piece, and so pass out.

When the husband's party leaves the *pirtti*, one of them has on his head two loaves of bread, known as the "loaves of handshaking," the one from the bride, the other from the bridegroom. The

bread is put into a cloth, which is bound crosswise with a yellow band. Between the loaves is salt. The husband's party go to the courtyard and line up there, awaiting the bride, whom the godfather will subsequently bring out. The latter takes from the bride's chest a cloth, leading her with the cloth or a handkerchief round a table to the centre of the floor. The girls hasten to kick the chest in order to receive love, and running after the bride, they knock the corners of the table, which the bride has done for the same purpose. The sign of the cross is made and the daughter leaves for the last time her father's home, leaving her dear mother, to begin and try a new life with her husband.

The wife, who still has the *huilupaikka* over her eyes, is brought before the husband and makes three deep bows to him. The giver makes a short speech, in which he gives advice both to the husband



Photo by]

[J. K. Ikon.

THE "URAH" GAME.

The "Urah" game is an innocent pastime for young girls. It is played by spinning divination dice in the form of a top, the person obtaining the highest score being the winner.

and wife. He says to the former: "We brought her up according to our views; you may now educate her according to your fancy. Guide first by kind words; if she does not obey, take a straw, strike her with it. If she does not then obey, take a birch sprig and strike her with it. If she still does not obey, strike her with a harder weapon, even with a cowl-staff. But guard against losing life, because we have a large kinship which is ready to take upon itself the duty of blood revenge."

When both the husband and the wife have been given good advice, the husband walks thrice round the wife and looks under the *huilupaikka* to see whether the woman there is really his wife.

After certain magic ceremonies they leave for the husband's home, to which the bride's relations are again invited. For a long time after her arrival, the wife must bow with open eyes. While this is going on, the "song of coming" is sung.



[Photo by]

THE KYKKKA GAME

The Kyykka game resembles to some extent the game of ninepins, a thick stick being thrown at a row of cylindrical pieces of wood called kyykka which are arranged in front of a square. The game commences by each team throwing their sticks at their opponents' kyykka, the object being to knock them away from the square. When one side has succeeded the kyykka are replaced and the game continues. The winners throw from alternate ends of the field, but instead of standing they sit astride of the losers, who are called "silver-of-the-back." Should all the winners miss the pins the game commences again.

[J. K. Zahra,

With this the ordinary wedding ceremonies finish. Afterwards the celebration of the first night takes place and the *patvaska* must carefully see that nothing illegal occurs. For this purpose he himself follows the young couple into their bedroom, and here the wife must wait upon her husband for the first time. The first night the wife sleeps fully dressed.

Such are the troubles and worries the young girl has to go through before she can begin her life together with her husband. These wedding customs have taken such deep root among the people, that, although the priest may have wedded the couple before, the bride is not allowed to be considered married until the Karelian wedding ceremonies have been observed. On the other hand, many



Photo by]

THE CEMETERY OF LAVAJARVI.

[J. E. Zuh,

In the cemetery, wooden memorials, which are delicately carved, take the place of gravestones.

postpone the ecclesiastical wedding to a suitable occasion, often for months, even a year or more, so that they may have their children baptized at the same time.

All, however, do not continue to wait a whole week, and all do not have means for observing the wedding ceremonies, although not much money is spent in them. They may avail themselves of a custom which may be a survival of capturing wives. The would-be bridegroom goes in front of the woman whom he fancies, bows and offers her a corner of a woman's head-cloth. If she does not take it the third time, it is a sign that she does not like the man. If she takes it and thereby shows her consent, no other ceremonies are required than that some old woman does the girl's hair up into two plaits, presses a hat on to her head, and the bride, the young wife, is thereby ready.

The young wife's life is now in her new home, but only for the first week is it somewhat easier. She is not ordered any hard work, because she is supposed to spend this week in becoming acquainted with the work of the house and making visits in the village. That time corresponds to what we

understand by honeymoon. It does not, however, last long. If the wife begins to abuse her freedom, to be lazy, she is soon informed that she was not desired to enter the house for the purpose of being kept, but to add to the working strength of the house. I have often referred to the *saajannainen* and the *patvaska*. These two persons are indispensable at wedding ceremonies.

The *saajannainen's* part is less important. She is the bride's helper who has been selected by the bridegroom. On the head of the *patvaska* falls the responsibility that nothing untoward happens in the wedding ceremonies to the bridegroom's people. He must always be their representative. The presents which are to be given to the courting party must always pass through his hands: he gives the bride's headgear, but his most important duty is performing the magic rites against evil-disposed people.

As help in this, besides stones, frying-pans, an axe and torches, are scythes, burning pieces of amadon which must be swallowed, and a whip, a stick from six to nine inches long to which is attached a bag containing magic articles, bears' claws, hairs, snakes' teeth, stones, bats and other trifles.

Without such a magic bag it is not good to start on the bridal journey, "in which the houses are full of experts, every bench of enchanters," who endeavour by every means to break the couple's happy relations or deprive the bridegroom of his character, arms and legs, so that he may appear in the wedding ceremonies as an unsuitable and incompetent husband.



Photo by]

[J. K. Isha.

THE SACRIFICE OF A RAM AT VINCHIAVOI.

On the 27th of August the Karelians sacrifice a ram to St. Nicholas. Its throat is cut at the entrance to the prayer-house, and the blood runs through a hole, which is afterwards sealed up.



Photo by]

[J. K. Isha.

THE SACRIFICE OF A RAM AT VINCHIAVOI.

The meat of the ram is cooked with bread and porridge, after which the remains of the meat are thrown into a lake to prevent dogs eating them. Women are not allowed to take part in the meal.



Photo by

DRIVING ON SKIS, LAPLAND.

[Dory Meach.]

The Lapps travel at a great pace driving reindeer. They usually carry a spade stick to assist them to preserve their balance, and to dig beneath the snow for the reindeer moss.



Photo by

A SUMMER CAMP, LAPLAND.

[Dory Meach.]

In summer mosquitoes make life in Lapland almost unbearable, and the inhabitants leave the forests for the mountains or sea coast. The reindeer, whose milk is not fit to drink at this season, are set free till the winter.

CHAPTER LIII

LAPLAND. By F. HEDGES BUTLER, F.R.G.S.

THE area commonly known by the name of Lapland lies above the Arctic Circle, partly in Russia, partly in Sweden and partly in Norway. The inhabitants, who are probably of Mongoloid origin, have from very early days aroused the curiosity of travellers from their dissimilarity to other European races. The name "Lapp" may have been originally a term of contempt, meaning "outlandish," but there is considerable doubt about its derivation, and any such significance would be entirely unwarranted at the present time.

The Lapps, who may be divided into mountain, sea, forest and river Lapps, are of extremely small stature, the men being very rarely above five feet in height, with legs somewhat short in proportion to their bodies, a low, broad nose and a complexion which, whatever its natural colour, is swarthy owing to their habits of life and the severity of the climate.

Some of the Lapp girls, however, are very pretty, with light blue eyes, fair hair and lovely complexions,

and the young men, dressed in their best for the Easter Celebrations, present a dignified appearance. They lead an extremely simple life, being, for the most part, hunters and fishermen. In the winter they live on the outskirts of the great forests and look after their reindeer. When summer comes, they leave their conical huts and go to the mountains, following the reindeer, which they let go free. On their return they catch one of the herd and hang a bell round his neck, thus



[Photo by]

A LAPP WOMAN AND CHILD.

[Hoy Mess.]

Lapp girls marry at a very early age, but owing to hard work and the severity of the climate soon look old. The babies are always carried about in little cradles, as shown above. Each child at birth is given a reindeer.

attracting the rest, which they drive together with the assistance of their dogs. The superfluous stags are then killed and the meat smoked in preparation for the winter months. That

" Wisely they
Despise th' insensate barbarous trade of war ;
They ask no more than simple nature gives,
They love their mountains and enjoy their storms.
The reindeer form their riches : these their tents,
Their robes, their beds, and all their homely wealth supply "—

is as true to-day as when James Thomson wrote " The Seasons."

Certain of their customs are ample testimony of their simplicity. M. Regnard, who visited the country in 1681, describes one which we shall relate in his own words, as it exists to-day and has been



By the courtesy of

A LAPP VILLAGE.

[F. Holger Butler, F.R.G.B.]

In nearly every Lapp village there is a steam-bath (see above) where the families bathe together. After enduring very great heat, the bathers roll in the snow to regain their normal temperature.

observed by the writer:—" Their baths are made of wood, like all their houses. One observes in the middle of this bath, a great mass of stones thrown together without order, except that they have a hole in the middle, in which the fire is lighted.

" These stones, being once heated, communicate warmth to the whole place ; but this heat augments to a great degree, when they proceed to throw water upon the flint stones, which, emitting a stifling smoke, cause the air which is breathed in these places to be warm as fire.

" But what surprised us most in entering this bath was finding boys and girls, mothers and sons, brethren and sisters all promiscuously together. But we were still more surprised at beholding young girls with a switch, striking the naked men and boys. I first supposed that Nature being exhausted by great sweat, required this assistance for the purpose of showing that there still remained some signs of life in the bather ; but I was soon undeceived, and learned that the practice was followed in order that the frequent strokes should open the pores and assist in



BLESSING THE SOIL, RUSSIA.

In the spring, a vast number of customs are observed which celebrate the renewal of the earth's fertility. Many are survivals of pagan rites connected with corn, which Christianity has adopted as a symbol of the resurrection. The soil is blessed before seed time in Russia by the Priest, who walks before the sower of the grain and sprinkles holy water over the fields.

producing great perspiration. I afterwards, with difficulty, conceived how these people, issuing naked from their fiery baths, could run and throw themselves into an extremely cold river which was within a few paces of the house; and I supposed that they must have very strong constitutions before they could remain unaffected with those consequences which such a sudden transition from heat to cold was naturally calculated to produce."

The Lapps travel in sleighs or on skis (see illustration on page 1142), and they carry spade sticks with which to dig beneath the snow for the moss on which the reindeer feed, and for assistance in skiing down steep slopes.

Driving the reindeer, one must be careful not to lose the rein which is twisted round the wrist. If the reindeer gets away it is extremely difficult to catch. Pulka-driving is very easy and one soon



Photo by

[Jörg Meck]

A WEDDING FEAST.

The bride and bridegroom, who are seen in the centre, wear very picturesque costumes, with white shoes and red gloves. The wedding feast consists of reindeer meat, reindeer tongues, marrow-bones, coffee and reindeer cream.

gets accustomed to the balance. Going full gallop down a steep slope and up the other side is very invigorating and keeps one warm. Sometimes an extra reindeer is put on behind when going down a steep hill to act as a brake.

Reindeer follow each other and make an "S" line, very seldom going straight. They will travel all day, resting at intervals for food, which they dig for with their feet till they get through the snow to the moss. Often you cannot see their heads, which are buried in the deep snow, only their hind-quarters being visible.

Christianity is the religion of the country, the Lapps in Russia belonging to the Greek church and those in Sweden to the Lutheran Church. The Lapp dogs are admitted into the church and a dozen or more may be running about during the service or sleeping quietly next their owners. Sometimes they start fighting together, or follow their masters up to the altar. The dog, of course, plays



[By the courtesy of]

[P. Hedges Butler, F.R.G.S.]

THE CHURCH AND MORTUARY, JUKASKJÄRVI.

The burials generally take place at Easter, the coffins remaining till then in the mortuary tower near the church. The graves are dug in the autumn before the ground is frozen.

tempest. Every tribe was supposed to have a wizard who foretold events by means of a drum of reindeer skin hung about with many charms. The skin was divided into compartments for the celestial and terrestrial gods, and for man. The later designs showed Christ and the Virgin as well as the sun and Thor. On the drum-head was placed a divining-rod and the future was told from its position when the drum was beaten.

At Easter and in December the great Church Festivals are held and most of the confirmations and weddings are held at the former. Often three or four couples are married at the same time, the Lapp dogs following them to the altar. The bride and bridegroom are usually dressed in red, with red silk scarves, white shoes, fur gaiters and red gloves.

The burials, too, generally take place at Easter when the ground is thawed. The coffins remain throughout the winter in a small tower near the church (see illustration on this page). The wails and groans of the men and women resemble the howling of dogs, and the confused noise is like that heard at the *Lukontuksia* when the Lapps confess their sins, dancing together and telling each other again and again of their misdeeds.

a very important part in the life of the Laplander, keeping watch over the reindeer. Men, women and children have to sit on the floor of the church, as the pews never hold all the congregation. All are clothed in reindeer skins; the babies, who are rocked in their cradles to prevent them crying, look like mummies (see illustration on page 1143), the smaller children are allowed to run about.

But in the earliest times the Lapps were credited with great magical powers. To raise a wind they tied three knots in a whip and loosed one, two, or all, according as they desired a breeze, a gale, or a



[By the courtesy of]

[P. Hedges Butler, F.R.G.S.]

A PULKA.

Pulka-driving is the common mode of travelling in Lapland, and a high speed is attained. Sometimes the forepart of these little sledges is covered in.



Photo 89]

[Oscar Rehn,

A LAPLANDER.

The Lapps, who may be divided into mountain, sea, forest and river Lapps, are of extremely small stature, the men being very rarely above five feet in height, with legs somewhat short in proportion to their bodies, a low broad nose, and a complexion which, whatever its natural colour, is swarthy owing to their habits of life and the severity of the climate.



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[J. Dussard.

A VILLAGE FESTIVAL.

The village festivals of Russia are very popular and picturesque events. Dancing of an energetic character plays a very important part in them, and much vodka is consumed.

CHAPTER LIV

RUSSIA. By CLIVE HOLLAND

RUSSIA is to many a mysterious and even terrible land. The co-mingling of the East with the West is seen there in all matters of life, custom and tradition. Only those who recognize this fact can ever hope to understand the apparent anachronisms in Russian life and character, or to scratch deeper than the surface of Russian history and tradition. In no set of Russian customs is this impinging of the more conventional ideas of the West upon the laxer and more primitive ideas of the East more clearly marked than in those relating to marriage. The old order and the new dwell side by side in Russia to-day, and at present have in reality mingled very little, and often are indirectly related the one to the other. A wedding, according to the Greek church, to which Russia belongs, is instinct with beauty and mystic meaning.

If a Russian girl reaches the age of twenty without having married she usually feels herself, and even is considered by her friends, to be disgraced. To be called an old maid in Russia is, by many girls, considered a great affront. As is the case in Turkey, there are few old maids in Russia, and every woman there either marries or pretends that she is married.

The details of marriages are usually arranged through some priest or through a *svacha* or a matrimonial agent. The latter always knows all the business of the eligible *partis*, their families, the amount of money that the man or girl has, and the particular requirements of those who wish to marry. The *svacha* also performs the duties of a kind of astrologer, predicting what is going to happen to the would-be bride and bridegroom, telling them their lucky days, and usually selecting one of the latter on which the wedding is to take place.

Although professing to be an astrologer, she does not, however, consult the stars, but tells the fortune, etc., of the future bride by means of a pack of cards. So highly is her advice esteemed that many who are not of the lower order would not dream of marrying without consulting the *svacha*.

Stories are told of *svachas* who have not been consulted acting the part of the wicked gnomes of fairy fiction and bringing all sorts of misfortune on the people who have slighted them. Every Russian bride is supposed to have a dowry, and the priests or "popes," and not notaries, are generally employed in country districts in drawing up a marriage settlement. Elaborate trousseaux are the fashion in Russia, and even peasant girls have much more expensive wedding outfits and much more beautiful clothing than their English sisters of a like position. The marriage function is always a costly matter. No people in the world are more naturally generous and perhaps inclined to be spendthrifts than the Russians. The bride usually presents the statue of the Virgin, belonging to the church in which she is married or which she attends, with beautiful robes of silver brocade, and in Southern Russia she also gives her pope a pair of snow-white doves. This, it may be noted, is a survival of the old pagan worship of Venus.

The betrothal feast is an important event in Russia, and puts the finishing touch to the wooing. At it the bride-elect cuts off and gives to her fiancé a long tress of her own hair. His gift takes a more material and less poetic form, and consists of bread and salt and almond cake, and a silver ring set with a turquoise. By this ceremony he is held, as it were, to be endowing his bride with the necessities



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BLESSING THE WATERS OF THE NEVA, ST. PETERSBURG.

[Underwood & Underwood]

The ceremony is a very elaborate and picturesque one. The highest of Church dignitaries take part in it, and the Tsar and Tsarina with the Court are often present.

of life, as well as pledging his troth to her with the ring. The couple are now solemnly pledged to marry, and it would be a great trouble and disgrace should the troth be broken. The betrothal ring is treasured more than anything else by the bride and her family. It is kept as an heirloom, and no thief would ever think of stealing it, even if he had an opportunity; but the ring must not be used more than for one betrothal. These rings are always bought from the clergy, who bless them, and derive a considerable amount from their sale. The betrothal ceremony takes place a week and a day before the actual marriage, and the bride is compelled by custom during these following eight days to spend most of her time weeping and wailing and lamenting the approach of the time when she will leave her parents' roof. The bride's girl friends usually devote themselves to comforting and cheering her during these eight days prior to marriage.

On the day before the wedding the bride unplaits her long tail of hair, which is the universal badge



By permission of

A BETROTHAL FEAST.

{J. Dataris.

The betrothal feast is an elaborate event even in peasant households. The would-be bride is presented with bread, salt and an almond cake by her husband-to-be. Friends are entertained, and dancing usually follows the feast itself.

of the unmarried girl, and gives to her girl friends the flowers and ribbons with which the loosened tresses were decorated. Then her companions take her in hand (as is the case also with Arab brides, Indian and many others), lead her to the bath, and spend many hours in dressing her and re-doing her long hair, all the while singing songs to her of love and happiness. When the wedding-day arrives, it is the custom for the bridegroom to come to the bride's house and claim her. Then there follows a very beautiful little ceremony. The bride-to-be kneels before her parents and craves of them pardon for any and every offence or act of disobedience towards them of which she may have been at any time guilty. They raise her to her feet, kiss her, offer her bread and salt, which is symbolical that so long as life lasts they will not see her want the necessities of life, and when she steps forth from the old home to go to her new, the door is left open, to signify that she may return when she will.

The tie between brother and sister is in all parts of Russia one of a very sacred nature. The former considers himself the latter's guardian, and in some instances, when the bridegroom comes



By permission of]

[The London Electrotype Agency.

BRIDE-CHOOSING ON CHRISTMAS EVE.

On Christmas Eve, in certain villages in Russia, it is the custom for marriageable girls to assemble in the house of the head man. Then the mistress of the house veils each of them. Young men wishing to wed wait outside while this is being done, and are then brought in one after the other, each to bow before one of the veiled figures; whereupon the mistress lifts the covering and the pair become engaged. It is more than probable that in all cases the man is well aware of the identity of the girl he chooses in this manner.

to claim his sister, the brother will stand in the way with a staff or drawn sword so as to prevent the bridegroom's approach. This is, of course, a purely formal exhibition of his guardianship of his sister, as, unless the marriage met with the approval of the family, the betrothal would not have taken place. Sometimes the brother will not allow the bridegroom to pass unless he pays a considerable sum which the bride has urged him to extract from the bridegroom as a price for herself, her veil and her beauty. The marriage ceremony itself is a long and very picturesque one. Towards its close it is the custom to drink wine and water, in commemoration of the wedding at Cana in Galilee. Then the bride and bridegroom follow the priest three times round the altar and kiss each other three times, and also the *ikons*.

Among the most interesting and curious sights in Russia are the marriage fairs, which are held in Easter week in the more remote districts. Formerly they were also held in the large towns. It



[Phototype]

CARRYING THE IKON.

[The Estimate News Agency.]

The Russian priesthood is noted for a love of elaborate ceremonial. On most occasions of street processions the sacred *ikons* are borne in procession. This is done on such an occasion as the blessing of the waters of the Neva.

is the custom on these occasions for all the marriageable girls and young men in search of wives to resort to the public square of the village or town, or park, if there be one, and there and then engage upon the important enterprise of choosing their partners for life. The rich men of the district naturally have their choice first, and when a girl's face or figure or other qualities please one of these, it is the custom for him to ask her the names and address of her parents. If the girl likes the appearance of the would-be suitor, she gives the required information. If she refuses to do so, it is understood that she declines the implied offer of marriage. Year by year the custom is being dropped more and more by the better class of girls, and, save in the very remote districts, to-day is chiefly patronized by servants and peasant-girls.

There are many superstitions current in Russia, and one of these is the universal belief in the existence of the *damovoi*, an elf-like spirit which is supposed to inhabit every house in common with the owner, and render it agreeable or otherwise for the inhabitants. The *damovoi* is always believed to be dressed in black or yellow, and to have a long grey beard, light flaxen hair, and red, shining

eyes. He therefore, in personal appearance, bears a strong resemblance to the gnomes of German folk-lore. It is a custom always to leave the remains of supper on the table for the *damovoi's* benefit, and the well-being and comfort of this mystical personage is always considered in every well-ordered household, for if neglected in any way, the *damovoi* takes a prompt revenge by bringing disaster upon the household, or some member of it.

In many parts of Russia one sees over the door of every building, whether a house or an outhouse, a cross rudely scrawled in red or white paint, for it is believed that no witch or other spirit can possibly enter beneath that sacred emblem. In other parts of Russia there is a curious superstition that it is unlucky to meet a priest, or a "pope," as he is called, upon the road, and so there is a custom of waiting until the latter has passed and then of walking for some little distance to the right or left across and back along the road behind him.

There are several customs in connection with Christmas which are quaint and pretty. The Christmas-tree, of course, flourishes, and the customs in connection with it are very similar to those of Germany and Sweden and Norway. In one part of Russia there is a beautiful practice of leaving a vacant chair at the meal on Christmas Eve for the unbidden guest, and it is believed by some of the peasants of Southern Russia that should a guest come, as frequently happens, in the person of some wanderer in search of lodging and food for the night, that guest will be Jesus Christ himself in disguise, and that blessing will rest upon the family for having entertained him. There are stories current in Southern Russia in particular



[Photo by]

[Serge G. Winter.]

A HARVEST FESTIVAL, LITTLE RUSSIA.

Many festivities take place after harvest, most of them having some religious significance. At one ceremony the lord of the manor crowns the village girls with crowns of thorn.



[From stock copyright by]

[Underwood & Underwood.]

A TROIKA

The three horses are guided by four reins, two for the middle and one each for the outsiders. The middle one trots, but the outer horses gallop; this makes a very effective show in public places.

of cases where the unbidden guest has been found to have departed when the light of day came, silently, and apparently without the unfastening of either doors or windows.

One of the most important customs in connection with general religious observances is that of the "Holy Chrism." This follows the rite of baptism. It is the custom or ceremony of anointing. The "Chrism" is prepared with great solemnity by the highest church dignitaries in Moscow every three or five years, and is afterwards distributed for use by the priests throughout the Russian Empire. The holy ointment can only be made during Lent. It is prepared in huge silver canldrons



[Phot. by]

[The Kurland News Agency.]

A FUNERAL FEAST

The funeral rites in Russia differ very considerably in various districts. In some the ceremony is an elaborate one. Here the relatives and chief mourners are seen seated at a table about to commence the feast.

kept for that purpose, and consists of oil, a number of aromatic herbs and other spices to which a symbolic significance is attached. The making of the ointment takes three days, during which the Gospel is read without any break day and night.

In many parts of the country districts there still prevails the practice of blessing the houses, barns, byres and meadows because of the sprites, evil spirits and malignant fairies who have escaped from beneath the ice on the break-up of the winter. The village priest has to visit every house, and is given a few copecks for his blessing by each of his parishioners. His services are also required at seedtime and harvest. (See illustration facing page 1145.)



Photo by]

[The Press Picture Agency.

PEASANT COSTUME. RUSSIA.

The peasant costumes of Russia are very varied, and many are really beautiful. Bright colours, such as red, orange and blue, with white and black, frequently enter into the colour scheme. Although Russia is not quite a land of flowers, the latter are much used for the decoration of the head-dresses worn.



Photo by]

[Beretta.

THE DRESS OF A MUHAMMADAN LADY.

The characteristic features of this dress are the long cloak, usually of bright colour, the little cap with its gold tassel and dainty embroidery, and the embroidered veil.

by Greeks and Albanians, the oldest inhabitants of these regions, by Bulgarians, Servians and Montenegrins, of Slavonic origin, by Rumanians, of Latin descent, by Muhammadan Turks, and by a number of Jews, Armenians and Gypsies.

A woman who expects a baby has to observe a great number of rules both before and after the birth of the child. She must not look at ugly things or beings, as the child is then in danger of resembling them. When the moment of birth has come, great care is taken to conceal the fact from the neighbours, otherwise the confinement will be a very painful one, due to the harmful influence of ill-wishers or to the "evil eye." Many of the practices which are observed on such occasions, and which we describe here, have a definite object in view, namely, to ward off the harmful influences of the evil eye, and to propitiate the Fates, when they visit the child.

CHAPTER LV

THE

BALKAN PENINSULA

By OSCAR BRILLIANT

THERE is, perhaps, no part in Europe where such a wealth of lore and fancy still governs the daily life of the people, and where superstition is so historic and interesting as it is amongst the nations inhabiting the Balkan Peninsula. These nations, although belonging to different races, have been influenced by the same historic events, have been subjected to the same cultural influences, and profess, to a great extent, the same religion. We will see that they all have about the same outlook of life, that their customs are similar, and that their superstitions are identical. For these reasons we treat them here together, noting at the same time the differences of customs which occur amongst them. We must also note that the existing political boundaries do not correspond with the ethnological divisions, and that the admixture of nations in some parts, as, for instance, in Macedonia, is very great. The Balkan Peninsula is inhabited

Amongst the Rumanians, immediately after the child is born it is washed in hot water, and a small spot of white ashes is made on its forehead in order to protect it from the evil eye. If a goose has been previously bathed in that water, this will insure the child against witchery. After the bath the water is never thrown away carelessly, but it is poured carefully on some clean spot, never beyond the house's shade, lest it should be spilt on the Fates, who would then get very angry with the child.

Amongst the Greeks and the Macedonians, the child is bathed in lukewarm wine with myrtle-leaves, after which it is generally covered with a layer of salt. When the salt is washed off the relatives and friends throw into the bath money, which becomes the property of the midwife. It is also customary in these regions to hang a clove of garlic and a gold ring or a gold coin on the mother's hair, as well as on the new-born baby, as a protection against the evil eye. Amongst the numerous devices employed as protection from the evil eye, garlic is the commonest and the most widely used.

The belief in Fates is universal here. These Fates, just like the Fairies in the folk-lore of the Northern peoples, appear soon after the birth of the child, to determine the fortunes of his life, or to write down "the luck of the child," as the Rumanians say. It is generally believed that the Fates are three in number, and they are expected on the third night after the child's birth. The customs observed to receive and propitiate them are almost similar amongst the various peoples of the Peninsula. Thus, amongst the Rumanians, a table with eatables is prepared, which is usually placed under the *ikon*, or holy images, and everything is done not to disturb them during their visit. Everybody goes to bed early on that night, the doors are locked, and are not opened under any circumstances, a candle is kept burning near the cradle, and even the dogs are sent away to friends, in order that their bark may not frighten away the fairies. In Macedonia, amongst the eatables laid on the table is included a honey-cake, prepared by a maid whose parents are both alive. This cake is eaten next morning on the spot by the midwife and



From stereo copyright 1917

[Underwood & Underwood.]

SMOKING THE NARGHILEH.

One of the most familiar sights in the coffee-houses throughout the Near East is the "narghileh," a tobacco-pipe in which the smoke, before reaching the lips, passes through water contained in a bottle.



[Photo by]

[Newton & Co.]

A SERVIAN WEDDING PROCESSION.

In Servia marriage is an event in which the whole village takes a deep interest, and the ceremonies are always attended by a great number of people.

to observe a series of strict and irksome rules till the fortieth day after the child's birth, when she is allowed to go for the first time to church, in order to receive the priest's blessing and to be purified by special prayers.

The christening takes place eight or ten days after the birth, usually on a Sunday, and is celebrated



[Photo by]

[Newton & Co.]

A SERVIAN BRIDE.

This photograph, taken immediately after the wedding, shows a Servian bride dressed according to the national custom. Her wreath is made of basilicum, which is considered almost a sacred flower by the peasants. The officiating priests are present in their full canonicals.

the relatives, care being taken that not one crumb gets out of the room, lest it should fall into the hands of some enemies, who could work a spell upon it.

The destiny of the child is supposed to be written by the Fates on its forehead, and any little mark or abrasion of the skin found there is taken as evidence of the writing, and called "the fating of the Fates."

Until the christening both mother and child must not be left alone for one single moment, for fear of the harm the bad fairies may do them.

In some parts the mother has

at church, where the parents of the child do not go. The persons who have been sponsors at the parents' wedding are generally sponsors at the child's baptism also. The relationship established between the child and his sponsor is such a strong one that intermarriage between the godchild's and the god-parent's families is prohibited. Marriage between a boy and a girl who have the same sponsor is also prohibited.

Amongst the Rumanians, the next morning's bathing, when the holy oils are washed off, is considered just as important as the christening. In this bath are dropped a few coins and a piece of bread, in order to bring the child wealth and abundance, and also some sweet-basil, in order to make



(By permission of)

THE SWORD DANCE IN SERBIA.

The Serbian national dance is called the *kolo*, which means a circle, because the men and women hold each other by the hands, forming a circle. In the dance shown in this illustration, danced only by girls, the leader of the *kolo* wears a cuirass, and brandishes in her hand a cavalry sabre. Another girl carries a lance.

[The London Illustrated News.]

it lovable. Marriages are usually arranged by the parents of the young people with an eye to the material welfare of the contracting parties. That does not always mean that marriages of inclination do not occur, but even if the young people have fallen in love with each other, custom requires that the wedding business itself should be left in the hands of the parents. The negotiations between the families are usually carried out through a match-maker, through whom all the financial arrangements are settled. For this reason one of the most anxious cares of the parents is to provide their daughters with a suitable dowry, to which in many cases brothers also contribute. For throughout all the classes of the population it is considered wrong for the sons to marry before all the daughters



Photo by]

DANCING AT A RUMANIAN WEDDING.

[E. Chassagnon-Flaviens.

The Rumanian peasants are very fond of dancing. In this illustration we see wedding guests, clad in their gala national costume, dancing the favourite dance, the *hora*. Notice the veils worn, a mark of the married woman.

of the family have been disposed of, more especially when the difference in age between the brothers and sisters is not very great. Another general rule observed in this respect is that the daughters must marry in order of seniority, so that a younger sister cannot become engaged as long as an elder one remains single.

The asking in marriage is accomplished by numerous formalities, which vary according to peoples and localities. Thus, among the Servians and Bulgarians, the father of the young man, accompanied by two friends or relatives, goes on the requesting errand. He brings with him a flat cake made of wheat and a bunch of flowers. One of his companions carries a rifle or a pistol, for it is the usual custom among these peoples to announce any joyful event by firing rifles or pistols. The party arrives at the house of the young girl about supper-time, and during supper one of the party explains in appropriate language the object of their visit. Thereupon the father puts on the table the cake he brought with him, on which he places the bunch of flowers and also some money. The girl's father



Photo by]

[C. Chasson-Flouris.

GUESTS AT A RUMANIAN WEDDING.

Most of the guests go to the church in ox-carts, which are beautifully decorated for the occasion. All start from the bride's house.

these customs, as well as the characteristic part of the religious wedding ceremony, are almost identical amongst all these peoples. We will first describe the customs prevailing amongst the Greeks and Rumanians, and afterwards those prevailing amongst the Servians and Bulgarians.

Marriages are usually celebrated on a Sunday. The wedding ceremonies are begun on the Thursday before the appointed Sunday, when the special wedding-cakes are prepared both in the bride's and bridegroom's house. The very grinding of the wheat, the kneading of the dough, and the baking, are done according to prescribed rules, amidst the singing of special songs, and with the accompaniment

asks then leave to go and consult his wife and daughter, but this is, of course, only a formality, as the thing had already been settled beforehand, when the other man has been encouraged to come and "ask" or "beg" for the daughter.

A little while after the father returns, the girl is brought in by her brother or one of her male relatives. She is first led to the father of her prospective fiancé, before whom she bows deeply and kisses his right hand. After kissing the hands of all present, she is led again before her future father-in-law, who gathers the coins from the cake and places them in her hand, together with the bunch of flowers, expressing in a few appropriate sentences his wish for her happiness. She bends deeply before him, kisses his hand, and from that moment is considered engaged to his son. After the girl has left the room the father-in-law places a gold coin on the cake. That coin represents the purchase price he paid for his son's wife, and is called "the presentation to the house."

As we have already seen, the social life of the peasants inhabiting this corner of Europe abounds in symbolism and ceremony, and in no aspect of it is this more apparent than in the customs which prevail at marriage. Many of the religious wedding ceremony, are almost



Photo by]

[C. Chasson-Flouris.

RUMANIAN BRIDE AND BRIDEGROOM.

On the table are the crowns which will be put on their heads and which form a characteristic feature of this ceremony. The tapers adorned with flowers will be preserved by the married couple all their life.

of much fun and cheerfulness. In some parts the day closes with a banquet at the bridegroom's house.

On Saturday the dowry is taken to the bridegroom's house. Amongst the Rumanians, the bridal



[Photo by]

RUMANIAN NATIONAL DRESS.

[Attouri.]

The main features are a long white shirt, with loose and flowing sleeves, front and sleeves being embroidered; two shifts, one in front and one at the back, called *fotez* a sort of apron reaching to the ankles, made of a dark material and embroidered with various designs in bright colours; and a girdle of many colours gracefully tied several times round the waist.

married couple, and sponsors join hands and walk three times round the altar, the priest singing a special song, "Jessaiah dances," while the guests shower upon them sweetmeats, raisins and hazel-nuts.

Amongst the Rumanians, the wedding party goes to the bridegroom's house, where the bride is

wreath is prepared on that day, and in some places the bride wears it while awaiting her bridegroom. On his arrival the best man delivers a rhymed speech to the bride, who is surrounded by the bridesmaids, and has near her a pail of water and a big wedding-cake. At the end she playfully besprinkles the young men around her, and distributes the cake among those present. The bridegroom then goes home, and sends his bride the wedding-gifts. These gifts always include the outfit which the bride will wear next day, including the jacket, the veil, the threads of gold, and the flowers. Dinner is taken at the bride's house, and after dinner the dowry is taken to the bridegroom's, amidst much shouting, discharging of firearms, and the observance of many picturesque ceremonies, both when it is taken out of the house and when it arrives at the bridegroom's home.

On the wedding-day the bride is dressed by the bridesmaids, who comb her hair, on which are fastened orange-blossoms and gold thread, which reaches to the knees. It is also customary to hide a silver coin in the bride's hair, in order that she may never be in want during her married life. Afterwards her face is covered with a long veil. Amongst the Rumanians, a wedding-cake is then distributed to all present. Amongst the Macedonians, the bride takes her place in a corner of the room which has been specially decorated with a fine carpet and plants, and called "the bride's corner," where she awaits the arrival of the bridegroom.

A characteristic feature of the religious service is the so-called "crowning ceremony." Two crowns, made of flowers or of metal, are put on the heads of the married couple by the priest, aided by the sponsors, and at a certain moment in the service the sponsors exchange these wreaths. After this, priest, newly-



By the courtesy of

[The Serbian Legation,

NATIONAL COSTUME OF SOUTHERN SERBIA.

This costume consists of a scarlet cloak and dress of dark blue or red, a bright silk belt of many colours, with various ornaments on it, and a light silk veil as head-dress. Sometimes the head-dress consists of a crown, to which coins are attached. The cloak, head-dress and slippers are embroidered with gold and silver threads.



From a stereograph by

BLESSING THE WATERS, BUCAREST.

(Underwood & Underwood.)

One of the principal festivals of the year is celebrated on the day of Epiphany, when the water is blessed by the priest, who throws into it a cross, which is afterwards taken out by a man who jumps into the water for that purpose and hands it back to the priest.

sons, who play a prominent part, namely the *koom*, the *stavri svat* and the *dever*. The *koom* is the principal sponsor, and the most important personage at the wedding. He is generally the son or the nearest relative of the man who was *koom* at the wedding of the bridegroom's parents. Just as among the Greeks and Rumanians, it is he who will be the godfather to all the children from that marriage. The *svat* is the second witness, and is also the master of the ceremonies of the day, and presides at the wedding banquet. The *dever* is the bride-leader and her special guardian on that day, his function being to be constantly at her side.

After the wedding-guests have assembed at the bridegroom's house, where they are entertained to lunch, they start for the bride's house, usually on horseback. The cavalcade is led by a man who carries a large wooden vessel filled with red wine, and his duty is to offer wine to every person the party meets on the way, and also to make jokes and to entertain the guests at the wedding festivities. In a carriage following him are the bridesmaids, selected amongst the relatives of the bridegroom, who carry the bride's wedding-presents, including her wedding-dress, which has been bought by the bridegroom's father. Then follows the bridegroom, riding between the *koom* and the *stavri svat*, and behind them come the long file of guests.

received by the mother-in-law, who offers her a plate with bread and salt, also some honey and butter.

Amongst the Greeks of Macedonia, the bridegroom's mother and the bride's father, who are not present at the wedding ceremony, receive home the newly-married couple by throwing upon them sugar-plums, rice, cotton-seed, barley, and also money, which is gathered by the urchins who flock to such ceremonies. On entering her new home, the bride sets her right foot upon a ploughshare purposely placed inside the door.

We will describe now a few characteristic marriage customs of the Bulgarians and Servians. At these weddings there always are three special persons,

When the wedding-party arrives at the bride's house the men are conducted to the tables, which are loaded with eatables, while the bridesmaids proceed to dress the bride. When she is ready she is led by her brother or nearest male relation to the *koom* and the *stavri svat* to kiss their hands, and after this to the kitchen, where, in front of the hearth with burning fire, her father and mother are seated. The bride prostrates herself before the hearth, and kisses the earth or bricks in front of it. Afterwards she bows deeply before her parents, kisses their hands, and receives their blessing.

When, after the church ceremony, the wedding-party arrives before the gate of the bridegroom's house, the bride, descending from the carriage, steps first on a sack of oats, then on a plough, and lastly on the threshold of the gate. There a woman places into her arms a baby, which she lifts as high as she can, and, after kissing it, returns it to the woman. After this a loaf of bread is placed under her arms and a bottle of red wine into her hands, and thus loaded, she enters her new home. It is easy to see that the symbolic meaning of the entire ceremony is to confer wealth, prosperity, and happiness in her new life.

The father and mother of the bridegroom receive her in the kitchen, sitting in front of the hearth, where burning wood and coal are spread. After she has kissed their hands, the mother-in-law leads her three times round the hearth, and places in her hand a shovel, with which she gathers together in one heap the scattered burning coal.

In the funeral rites of the peasants of the Balkan Peninsula can be discerned many vestiges of primitive ideas concerning death and the state of the soul after death. The inhabitants of these



From stereo copyright by

THE CHRISTMAS STAR. RUMANIA.

[Underwood & Underwood.]

From Christmas until Epiphany boys carrying a "star" visit in the evening various houses, and sing Christmas carols. The "star," made of wood, covered with painted paper and gill, and adorned with frills of cut paper and bells, is carried on a wooden pole. In the middle of it is stuck a transparent picture of the Virgin and Child, which is lighted by a light placed behind it.

regions look forward to death without special fear, for "where there is life there is also death" and a man must go "when his days are out" are the principles of their homely philosophy on that point. Many of them will, therefore, prepare a long time beforehand the necessary things for their funeral, such as the boards for their coffin, the clothes in which they will be buried, the handkerchiefs which will be given away at the funeral, and even the tapers which are carried lighted on such occasions. It is also a usual thing for wealthy peasants to have stored away in their cellars a barrel of the national drink, which will be drunk "for their soul" by those attending their funeral.

But the moment of death, the idea of crossing from this world into the other, is one of great



Photo nry

[Sir H. H. Johnston, G.C.M.G.]

RUMANIAN PEASANT DRESS

The dress of the Rumanian peasants, as shown in this illustration, is composed of trousers made of woollen or hemp cloth; shirt made of flax or hemp, hanging over the trousers and fastened at the waist by a belt; coat made of sheepskin, with the woolly part worn inside, and embroidered with coloured woollen threads. The headgear is a cap made from lambskin.

solemnity. Thus, amongst the Rumanians, the custom prevails never to allow a dying man to breathe his last "without a candle," that is, a lighted taper which is put into his hand at the last moment. If the man is not able to hold it by himself, then this must be done with the aid of a relative or of an intimate friend, who is thus doing the dying man a great service.

The Slavonic peoples have the custom to call to their death-bed all their relatives and friends, and ask forgiveness from every one of them. The answer is given in the following stereotyped form: "May it be forgiven to thee in this world and in that other."

When a man has breathed his last the windows are opened in order that the soul may fly out. His eyes are closed by the nearest relative, usually the favourite child. The female relations undo their hair, letting it hang loose over their back, and begin lamenting over the dead. We will give a few particulars about these lamentations a little later on. The body is washed in hot water, and, especially among the Rumanians, this water is not thrown away carelessly, but poured near a tree



By permission of

[The London Electricity Agency.]

A MONTENEGRIN EASTER CUSTOM.

Among the Montenegrins the custom prevails at Easter of drinking to the Holy Trinity, and at the same time breaking eggs. This is supposed to bring good luck and to wipe out misunderstandings. Each of the persons drinking holds an egg in his hand, and the shells are broken by tapping each against the other.

and covered with the copper in which the water has boiled, for it is considered a sin to walk over this water.

Amongst the Slavonic peoples, the relatives do not partake of any food while the dead lies in the house, neither are the rooms swept. After the funeral the house is swept, but the broom used must be thrown away and never again brought into the house. The custom also prevails of putting on a table in the room where a person has died bread and salt and a glass of wine, for the belief is prevalent that after death the soul tarries a little while in the house, and may want to eat or drink.



Photo by]

"SOULS' SABBATHS."

[C. Chausson-Picard.

Among all the Balkan peoples there are certain days in the year set apart for the remembrance of the dead collectively. As these days fall always on a Saturday, they are known as "Souls' Sabbaths." The cemeteries then are crowded with people, who visit the graves of their relatives and employ priests to read prayers over them.

earth over it, saying: "May God forgive thee," or, "May the earth be light upon thee." The dead is besides loaded with loving messages from those present to their newly-departed friends or relatives.

When the mourners return home, if possible, by another route than that followed by the funeral procession, they all wash their hands before entering the house. Amongst the Slavonic peoples, besides the washing of the hands another custom is observed. A young member of the family meets the guests with a shovel containing a heap of burning coal. After washing his hands, everyone takes a small piece of burning coal, quickly passes it from one hand into the other, and then throws it behind him across his left shoulder.

The funeral procession is usually a large and impressive one. It is opened by boys carrying a cross and church banners, followed by others carrying big trays with eatables, especially *kolliva*; then come the clergy in full canonicals in front of the coffin, which is carried uncovered, with the corpse exposed and the head propped up on a pillow. This is followed by the family, friends, and acquaintances, the women singing songs of lamentation. Amongst the Greeks, the procession is opened by a man who carries the lid of the coffin, holding it upright, the lid being covered with black velvet or white silk and being elaborately decorated. At the cemetery, after the priest has read the prescribed prayers and blessed the corpse, pouring over it in the form of a cross red wine mixed with olive oil, the coffin is lowered into the grave and everybody present throws a handful of

The funeral banquet, which is taken in the house, is very often a regular feast. In some parts, before starting to drink, everyone will spill a few drops of wine "for the soul of the dead," and will say: "May God forgive his sins," or, "May the earth lie light upon him." In towns these funeral banquets do not take place, but food, cakes, and money are distributed to poor people and beggars, both at the cemetery and at the house.

The wailing or the lamentations over the dead is a universal custom throughout the Balkan Peninsula. The female relatives wail over the body while it is in the house, during the funeral procession, and over the grave whenever they pay a visit to it. The wailing is done in a certain rhythm, often in rhyme, and the subject of these songs usually assumes the form of questions to the dead, such as: "What have we done that you have left us? How do you think the house can get on without you? Shall I never hear again thy sweet voice?" and similar questions. The women will not sing any other songs during the whole year of mourning, neither will they wear jewels or adorn themselves with flowers. Another universal custom here is that of exhumation. Seven years after burial—three years only amongst the Greeks and Albanians—the grave is opened and the bones are taken out, washed in wine, and buried again in a smaller coffin. Great importance is attached to the appearance of the body at the opening of the grave. Complete decomposition is a certain proof that the sins of the deceased have been forgiven, and that his soul rests in peace.

As a great number of Albanians die abroad, the custom prevails amongst them of sending home the bones, or, at any rate, a portion of them, such as the skull or a single bone, to be buried in their native place.



[By permission of]

A SWORD DANCE.

[The Eretrian News Agency.]

This dance, which is different from the sword dance that is so popular in Servia, is performed by one dancer only, who gracefully executes her movements to the music of a popular martial tune.



[Photo by]

THE BULGARIAN NATIONAL DANCE.

[J. Brocherel.]

The national dance of the Bulgarians, shown in this illustration, is similar to the *hora*, the national Rumanian dance, with the difference that in this dance the circle is not closed, and that the man does not hold the hands of his next neighbours, but crossways those of his second neighbours.

CHAPTER LVI

GREECE. *By OLIVE HOLLAND*

THERE are a great many picturesque customs connected with three great events of life—birth, marriage

and death—surviving in Greece even at the present day. The customs relative to baptism are some of them very picturesque, and also symbolical. The baptism may be performed either in church, which is generally the case, or at home. The baby, after it has been handed to the priest, is turned towards the East, and the priest blows three times on its face, which act is believed to chase away evil spirits. Then the sign of the cross is made, and the priest utters four exorcisms against temptation. The godfather or godmother then proceeds on behalf of the child to renounce the Devil and all his works. The Creed is then recited by the godparent. The water, which is tepid, is blessed; and oil, which has also been blessed, is poured into it. It has been the duty of the godparent to anoint the baby with oil all over its body before it is handed to the priest, who forthwith plunges it into the font thrice, while reciting the baptismal words three times. In some parts of Greece the godparent is requested both to blow and spit upon the child three times, after it has been immersed in the font. This is undoubtedly the survival of an ancient superstition common to other countries than



(From stereo copyright by)

A GREEK PEASANT.

[Underwood & Underwood.]

The costume of the Greek peasantry is extremely picturesque. The men wear short, full, pleated white skirts, red leather shoes, short red jackets and fez-like caps. The jackets are often richly trimmed.

Greece, which regards the act as a potent charm against the evil eye.

The ceremony in connection with betrothal is very picturesque. A ring is exchanged as the pledge, and numerous friends sprinkle the affianced couple lavishly with the fragrant flowers of the



From stereo copyright by

[Paterson & International]

AN EASTER DANCE, MEGARA.

In many districts of Greece there are found graceful and picturesque dances. Some of the steps and positions in them are derived from the ancient dances of classic times. The Easter dance of Megara has much in common with the ancient Hormus, which, though graceful and full of life, was a war dance invented by Lycurgus. It was danced by youths and maidens alternating, and represented a twisting chain.



From stern copyright by

A PEASANT BRIDE, MANDRA.

[Underwood & Underwood.]

The brides of this district wear very valuable wedding attire. The head-dress alone often costs many pounds. The gold embroidery on the bodice is wonderful.

are still believers in church ceremonies. Very smart people have their weddings at night.

A country wedding is a much more picturesque affair than the town one. The peasant girl, before she is married, must have three costumes—one for everyday wear, one for Sunday and one to wear at festivals. The bridegroom and as many of his friends as he can gather together go and fetch her from her home, and the marriage takes place at his village, not at hers. The bridal party is often mounted on mules, and musicians go in front of the procession. After the ceremony, in some parts of Greece, the newly-married couple are greeted by a volley from the guns of the young men of the party as they come out of church, and someone usually carries the crown used at the ceremony on a tray in front of the bride and bridegroom to their new home. On arriving at the house the bridegroom enters and fastens the door. Then the bride is lifted three or four times over the back of her mule and is afterwards led to the closed door, on the middle of which she smears a patch of honey. Retiring a little distance, she takes a pomegranate and throws it at the patch of honey until she

almond tree, and pray that their "crowning," which represents the wedding, may come soon. The father of the bridegroom exchanges the rings, and then delivers a short address on the duties attendant on married life. Refreshments follow, and in country districts they almost always hold a formal ceremonial dinner, at which the health of the betrothed is drunk with a great clinking of glass. In Corfu it is usual for a girl, as soon as she is betrothed, to wear a large quantity of false hair, padded out at the side of her face, and in the hair are inserted strips of red material. The hair which is used in this way is worn all through married life, and, strange to say, is handed down from generation to generation. As a rule engagements are very brief in Greece.

The wedding ceremony, as it is performed nowadays among the middle and upper middle classes of the community, seems scarcely a religious observance at all.

Although the Church looks askance at marriages performed at private houses, it has become a very common custom to have a more or less civil marriage, except among the peasants, who

breaks the pomegranate against it. If some of the seeds of the fruit do not stick to the honey, it is considered an evil omen. Then the bridegroom opens the door, offers her bread and salt, which she accepts, and, dipping a small piece of the bread into the salt, she eats it, without, however, entering the house. It is necessary for her to touch water and oil before she does so. After this the bridegroom lifts her over the threshold, and she is placed in a corner with her back to the wall, while all her *trousseau* and other goods are piled up round her. She is compelled to remain there without speaking or moving, while the bridegroom and his friends are feasting. Even when the last of them has gone she must not raise her eyes or speak until the bridegroom gives her permission to do so.

In Greece, funerals usually take place the day after the death, or within two days. It is a common custom, though not a universal one, in Greece to carry the dead person through the streets with his face uncovered (see illustration on page 1174). The origin of this curious practice is said to date from the time when the Turks ruled in Greece, arms having often been smuggled in empty coffins in which dead were supposed to be carried for burial. Another custom connected with funerals is a Sabbath of Souls, when the Church holds a solemn memorial service for the dead. This takes place the Saturday following the Sunday after Ascension Day, and people go out in great numbers to the cemeteries, and even the officials, such as mayors and other people in different towns, pay their respects to the memory of the dead.

Easter is a great day in the Greek calendar. At the early morning service on Good Friday, which commences on the previous night, the so-called twelve Gospels are read, that is, the twelve passages from the four Gospels relating to the Passion of Our Lord. The whole population visits the churches in turn on Good Friday, and on this occasion the special silk or satin cloths on which the representation of Our



[By permission of]

THE NATIONAL DANCE.

[H. C. Steppings-Wright.]

Most primitive dances were circular, and several explanations of this fact are given. One is that they represented the rotation of the sun and planets; another that they represented the idea of the infinite. The one seen in the picture is probably a survival of the Phæacian dance mentioned by Homer.

Lord in the Sepulchre is embroidered are placed on a sort of catafalque, in the centre of the various churches, on which are heaped floral offerings. At Easter the streets are illuminated, and in Athens the road from the Palace to the Cathedral is gay with flags and other decorations. Just before midnight the members of the royal family, who usually attend the service in the Cathedral, the Metropolitan, and the general ecclesiastical dignitaries take their stand, holding lighted candles. Just as the clock is about to strike midnight there is a great pause, and then the Metropolitan cries

out: "Christ has risen," to which the congregation reply: "He has risen indeed." And then outside there is heard the roar of the salute of a hundred and one guns, and the bells start ringing, and everyone rushes off to break their long Lenten fast. Every household sacrifices a lamb, and sprinkles the blood on the two side-posts and upper door-post of the house.

The most important festival for the individual Greek is not his birthday, but his "name day." Most Greeks are called after some patron saint, and their name day is that of his festival. All the Nicholases keep theirs on December 6th, and there are many of them, and the Helens on May 21st. There are several festivals of St. John, and so the sons of that name (*Yannis*) are able to have the choice of several days. But the most popular is the festival of St. John the Baptist on January 7th.

The blessing of the waters takes place at Epiphany, and is a very picturesque ceremony. On the day before this event at, say, a harbour town, the priests go about blessing the houses with holy water and basil, and the Roman Catholics of the inland observe this custom at the same time. On the eve of the festival the boys of the town parade the streets with lanterns, singing religious songs appropriate to the season. The next morning at about eight o'clock the special service begins in the churches. Towards the end of it the officiating priest utters prayers blessing the water which is contained in a large silver urn, on the lid of which is a dove. After the blessing is finished, there is a great rush with glasses to secure some of the blessed water. A procession is then formed down



Photo by

[The Illustrations Bureau]

A FUNERAL.

On the death of a Greek patriarch it is the custom to carry the body, dressed in full canonicals, through the streets of the town. In the case of ordinary people, they are borne through the streets in lidless coffins with their faces uncovered.

to the harbour, consisting of priests in their rich vestments, accompanied by men carrying a cross, the symbols of the Six-Winged Angels and silver-plated lanterns. When the harbour is reached, an open space in the water has been reserved, in which numbers of people are already swimming about. Then the head priest throws the cross into the open water, and a struggle ensues for its recovery and possession. The one fortunate enough to get hold of it carries it round the town, collecting as he goes. Until the water has been blessed no vessel can sail, and there is a superstition that fine weather always follows the benediction.



From stereo copyright by]

[Underwood & Underwood.

A "PAMAGIRIA," OR HOLY DAY, MANDRA.

The deeply religious nature of the Ancient Greeks is still preserved, and is shown in some of the dances at church festivals. Here we have a picture of the commencement of an outdoor festival dance, a modern form of an old religious rite.

APPENDIX

ASSAM. *By* L. A. WADDELL, C.B., C.I.E., F.R.A.I.



By the courtesy of

[H. H. Furness, 3rd.]

A NAGA WARRIOR IN FULL WAR DRESS.

On his head is a chaplet of cane studded with horn-tusks, as a protection against sword-cuts, and a crest of the tail feathers of the sacred hornbill. In the ear-lobes are tied streamers of red-dyed goat's hair and cotton. A sash embroidered with white cowrie-shells shows that he has been in previous raids. His shield of tiger and bear skin, topped with plumes of crimson-dyed hair, is larger than himself.

roamed over the earth as hunters in bachelor groups by themselves. In this *Matriarchal* stage, or maternal system of kinship, when the paternity of children was as yet unknown, the children

ASSAM, with its manifold wild tribes, many of which are still in the lower stages of savagery, presents a little ethnological world in itself. Its hilly recesses, standing up between China, India, Tibet and Burma, have come to be the last refuge of scattered detachments of the primitive aborigines from each of those countries, driven into the wild glens by the advance of civilization up the fertile plains and lower valleys. There, hemmed in among the mountains and pressing on each other in their struggle for existence, they are found as innumerable isolated, diverse tribes and clans, perpetually at feud with each other. Many of them are of the barbarous, naked kind usually associated with South Africa; and their head-hunting propensities and murderous raids are still a source of trouble to the settled British districts in their neighbourhood, and call for punitive operations every few years, the latest of which were the recent Abor and Mishmi expeditions.

Racially, these tribes belong mainly to the Mongolian type, though some of them are distinctly Indonesian, from the Indo-Malayan region to the south. The "Ahoms" (or "Ahoms"), from whom our name of "Assam" is derived, are of Shan extraction from South-Western China, and were latterly the dominant race in the Brahmaputra Valley, until the British occupation.

Amongst the most curious customs of these rude tribes are the survivals from the primitive stage of human society, before the institution of marriage, and before the rise of that domestic grouping which constitutes the "family." It is therefore desirable to keep these circumstances in view when examining many of their customs. We find amongst several of the tribes practices based upon the early stage of society, when the women alone formed settlements and lived in them Amazon-fashion by themselves with the children, whilst the hordes of primitive men still



[By the courtesy of]

[W. H. Furness, 3rd.]

A NAGA WARRIORS' HALL.

The posts are carved to represent the head of the semi-sacred wild ox, with human heads above.

gate, consisting of the parents and the children. house " (" husband"), and gains possession of the children, with kinship and descent in the paternal line. In others again of the more civilized tribes in intimate contact with the Indian districts the paternal system has developed along the more familiar modern lines, where the purchase becomes a mere symbol; and some clans are adopting the opposite practice, where the husband receives a dowry, and even the Hindu " joint-family " system, in which several families of common descent live together in one large household, and the sons (and paternal nephews) have joint rights in the property with the father.

A peculiar outcome of the " paternal " system as operating amongst savage clans is that that system is made the excuse for many of the murderous raids by the warlike " Nagas." The people known under that Indian name comprise a heterogeneous series of tribes of more or less allied Mongolian stock. The Nagas form separate clans, each of which with its septs lives apart in its own glen, and more or less at war with the rest of the world. Their blood-kinship is of the *exogamous* kind, that is, the paternal group requires to marry outside

were called after their mother and belonged to her clan, and property descended only in the female line. Thus in the Garo, Kasia, Bodo and Koch tribes the wife is still the head of the household, the children are hers and of her clan, not the husband's; and the husband himself by his marriage loses his identity and freedom, and must live with his wife's clan, and he is so incorporated with it as even to have to fight against his own if need be; and all land and other property, including that of the husband himself, becomes the property of the wife, and descends only in the female or maternal line.

Other tribes exhibit an advance on this stage towards the formation of " the family " group, which arose in the more settled stages of existence. In the system of " Marriage-by-Purchase " the goods or money paid to the bride's people is a ransom to exempt him from the obligation of servitude to them, and gives the man the right to take away his bride to his clan, and thus forms the beginning of the family aggre-. In this the man becomes " the bond of the



Photo by]

A MISHMI WARRIOR.

[H. Brian Hill.]

He wears large discs of white conch-shell to protect his neck against sword-cuts.

its own. As a result of this is the constant practice of raiding in order to capture wives—"Marriage-by-Capture."

The dress generally is of the scantiest; those tribes inhabiting the semi-tropical forests and lower hills go almost naked. Many are tattooed and all are inordinately fond of decorating themselves, and in this the men outvie the women. Most of them wear huge plugs of bamboo in their stretched ear-lobes, like the Malayan peoples, also earrings, necklaces, armlets and tufts of coloured hair or cotton. The sturdy women-folk, although having little more in the way of garments than a scanty



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THE VILLAGE GUARD.

[W. H. Furness, 2nd

At the entrance gate to a Naga village there is a warrior guard on duty. Their spears are stuck in the ground behind them. Their dress and ornaments, embroidered with white cowries, are hung on the gateway posts; the patterns, like tartans, differ in the various clans.

and the cane-leggings, and the chaplet of interlaced tusks of the wild boar studded over with streamers of coloured cotton that encircles his brow. In his girdle is thrust an axe chopper-shaped, the handle of which is ornamented with dyed hair. His shield, sometimes as large as himself, is formed by the stretched skin of the tiger or leopard, elephant or bear, and decorated with goat's hair, while in his hand he carries a spear eight feet long, very handsomely bound round with a stiff, bristly velvet of goat's hair, dyed crimson and black. Altogether the costume and accoutrements are remarkably picturesque, and the thrilling sight of such a savage bounding along and shouting his war-cry can be imagined.

The infant, in the Mishmi and some other of the savage tribes, is ushered into the world

though gaudy loin-cloth, wear it dexterously and modestly. The full-dressed Naga warrior in his war-paint is magnificent in form and colour, and recalls the North American Indian chief (see illustration on page 1176). His stalwart body, extensively tattooed and painted, is draped with a short blue apron or kilt ornamented with white cowrie-shells, as a badge that he has taken part in previous raids, while as a plaid are thrown across his chest several gaudy scarves, suggestive of a tartan, with strings of many hues. On the nape of the neck is tied with blue string a slice of a great conch-shell as defensive armour. A similar purpose is served by the massive armlets of cane above the elbow



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A NAGA PALAVER HOUSE.

It is also the bachelors' dormitory and barracks where all the unmarried young men of the village sleep, and in front of which the great dances are held. It is usually situated at the entrance gate. Above are hung three quivers with bamboo spikes for obstructing the paths. The quiver is a badge of the veteran warrior.



By the courtesy of

[W. H. Furness, Ltd.]

A BACHELORS' HALL.

Such barracks for all the unmarried men and youths of the village are found amongst the Naga, Ching-po, Mikoi and Mishmi tribes. They are called *morang*, and are used for "palavers" and are adorned with trophies of the chase and effigies of the human heads taken in raids.



[Photo by]

[H. Brian Hill]

A NAGA WARRIOR.

Below his hand his spear is elaborately decorated with goat's hair dyed in crimson and black bands; above it is arranged in several tiers to resemble the scales that he hunts for trophies.

away from the married quarters and usually situated at the gate of the stockaded village, the defence of which specially devolves on them (see illustrations on page 1179). The young unmarried women likewise usually live apart, in the company of the old women. Where, as is often the case in Naga villages, a few different clans, or "exogamous" septs, may live in the same or in adjoining villages, there are obvious opportunities for courtship even among the Nagas, where marriage-by-capture has been the rule. In those other tribes where marriage is permitted within their

in the forest, to which the mother retires alone or accompanied by a few women. A small hut is erected there, in which the mother and child remain for a few days. The mother soon resumes her work, but in the case of the Miris the father is put to bed, and goes through the fiction of a mock childbirth, known to scientists as the *Couvade*, as a second mother. He lies in bed for forty days after the birth of his child, and is fed as an invalid by the women; and he must abstain from all his usual luxuries and certain articles of diet, which would, it is believed, affect injuriously his child. The Miris are in a transitional stage between the maternal and paternal systems, and the object of the above custom of *Couvade* seems to be to proclaim the fact that the father has a direct relationship to his new-born child. The Kasias, Kukis and "Kacha" Nagas are also in this intermediate stage. The naming also of the child amongst the "Kacha" or Ze-mi Nagas and Kasias is in the maternal fashion. Neither the father nor even the actual mother have any say in this matter, which is arranged by the old women and men of the village, with the result that the father loses his own personal name and in future is called after his child, as "So-and-so's Father." A comical result of this method of nomenclature is that when a couple grow old without having had any children, the man is addressed as "No-child's Father." When the boy is initiated into the tribe he then may take part in the raids.

All the unmarried young men in Naga villages live together in a great bachelors' hall or barrack-hut called the *morang*.



[By the courtesy of]

A NAGA SPIRIT-SHRINE.

[W. H. Furness, 2nd.]

Tall bamboos retaining many of their leaves unstripped are decorated with tufts and wreaths of woolly grass, and offerings are made in front of them.

own limits (*endogamous*), courtship is more frequent, and the great dancing festivals are especially prolific in engagements. One of these dancing festivals amongst the Ao Nagas is based on the idea of capture. The girls of each clan form a circle and dance slowly round at night, whilst the young men of a different clan rush in with torches and each carries off the girl of his choice. Such seizure, however, leads only to a drinking forfeit which the girl has to give the young man in order to be set free. The unmarried girls are usually to be recognized by their hair being cropped and their greater personal adornment. On marriage they allow their hair to grow and tie it up in a knot on the back of the head; and their necklaces of beads, shells, bracelets of cane, brass or silver are evidently intended to attract suitors, as they are almost invariably laid aside on marriage, and made over to unmarried relatives.

The wedding ceremony is not usually elaborate. Among the Garos the bridegroom is carried by his friends to the house of the bride, where a cock and hen are sacrificed and the entrails consulted for an omen. But whether this turns out good or bad, the marriage takes place all the same. In this the priest, if there should be one, or if not, a friend, strikes the woman on the back with the dead cock and the man with the hen. The ceremony is over and the marriage declared valid. Feasting and rejoicing then follow, and the young husband dwells with his wife in the house of her parents and becomes one of her clan. A remarkable result of this intricate female kinship amongst the Garos is that the man who marries the favourite daughter of a household has to marry his mother-in-law in the event of the death of his father-in-law. He may not marry his niece by his father's side, but only by his mother's side, and usually a son marries the sister of his



By the courtesy of

THE VILLAGE WAR-DRUM.

[W. H. Furness, Esq.]

Every village has a war-drum made from a hollow tree-trunk. It is struck by logs of wood to rouse the warriors in case of alarm.



By the courtesy of

A HEAD-HUNTING CUSTOM.

[W. H. Furness, Esq.]

Effigies of human heads are hung on the walls of a Naga palaces-house (*morang*) as tokens of actual heads taken in raids. They are carved out of wood or small gourds and painted.



A MISHMI TRIBESMAN.

Note the thick bangles worn on the arm to protect the warrior against sword-cuts, also the two swords.



AN ABOR TRIBESMAN

He wears a cap of bearskin, and a wallet of the same. His sword is shaped like that of a Roman soldier. His kilt is decorated with cowries.

[Captain P. M. Butler,

Photo 59]

sister's husband. The Mishmi, on the other hand, is a polygamist; he has as many wives as he can afford to purchase, the price ranging from a pig to as much as twenty oxen; and the number of his wives is a sign of his wealth. On his death, all the wives who survive become the property of his heir, excepting the mother of the heir should she be among these, who would go to the next of kin. Amongst some of the tribes is a probationary marriage for a few weeks, in which the couple go off on an expedition by themselves, and if mutually satisfied, the final marriage takes place.

A woman's position and power amongst the "maternal kinship" tribes, such as the Garos and Khasias, is very much greater than amongst civilized people. It is the girl who proposes marriage, and the husband goes to live with her family. When she pleases she may turn away her husband and marry in general any other person, and convey to him the whole property she possesses, as well as that of her former husband, and takes with her all the children. But the man cannot turn his wife away on any account unless he chooses to give up his entire property and the children as well. When a chief dies, his heir is not his own son, but his sister's son as chosen by his widow. The fortunate youth, if married already, immediately separates from his wife, who takes all his fortune and the children, while he marries the old woman and receives the dignity of the high rank. These acquisitions, however, do not always compensate for the disparity in age of the bride; and a boy who had been lately elevated to this dignity complained to a sympathetic English visitor that he had married an old toothless creature, while his cousin, although poor, had a pretty young girl-wife with whom he could play all day long! On the other hand, under the "paternal" system of the Nagas, the wives lead a life of very hard drudgery.

Most of the tribes are in the lowest stage of religious belief ("animism"), in which they suppose that all things, even



[Photo by]

[Captain F. R. Lister.]

A MISHMI UNMARRIED GIRL.

Her hair is cropped, but on marriage it is allowed to grow long and is tied up in a knot. In the ears are inserted huge plugs of bamboo, which widely distend the lobes. The upper garment is worn chiefly when going outside the village and on ceremonial occasions.



[See the courtyard up.]

[W. H. Furness, 2nd.]

A GRAVEYARD OF AO NAGAS.

These are usually in the forest outside the village. Fruit and other delicacies are tied to the framework over the grave as offerings to the spirits.

a ban for three or four days, as signified by a sprig placed against the door. During certain festivals, the entire village may be closed to outsiders by sentinels posted at the gates, nor is any villager permitted to go outside. The dead are commonly buried, and usually in the crouching position as in prehistoric times. With the body of the Naga warrior are placed his two spears by his right side, also his sword (*dao*) and his fire-drill of split bamboo, to produce fire if his spirit requires it. If he died a natural death, so keen is the fighting instinct that his nearest male relative must take a spear and wound the body, so that on arrival in the next world he may be received with a warrior's welcome as one who has died in battle. A woman has a black cloth only laid beside her body, and a basket of rice thrown over the remains. The skulls of cattle killed in religious festivals are afterwards fixed over the grave, along with the shield and cane armour used by deceased, whilst over the woman's grave is placed the basket in which she carried her loads and the rice-mortar in which she ground the daily meal, also her weaving-sticks.

The opening up of Assam by the enterprise of the British tea and mining industries, with the introduction of education by the Indian Government and missionaries, is rapidly sweeping away these primitive customs and levelling up the tribes towards the higher standard of civilization in the adjoining provinces of India.

stones and water, are animate and contain a spirit; but they worship chiefly those spirits which they imagine do them harm; few of them have priests. The Abors especially worship the spirits living in trees, but if the spirits prove very malicious, as when cholera breaks out or a child is lost in the forest, then the people in revenge, and to coerce the spirits, cut down the trees in their neighbourhood. When a pig or a stately *milhan*-ox is savagely sacrificed and literally hacked to pieces, only the aged and infirm eat the flesh. The Garos sacrifice white cocks to the heavenly spirits, and to the earth-spirits the products of the earth—rice, flowers and wine: they have no temples, but offer their sacrifice before a bamboo, with its adherent branches fixed in the ground. Where a death occurs unexpectedly, or a fire, also the birth of a child, the house is evacuated and placed under



[Photo by]

[H. Brian Hill.]

A NAGA DANDY.

As this warrior is a young dandy, he sticks a wooden comb through his back hair-knot. Observe also the tight waist-belt and the armlets.

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CORRIGENDA

- Page 38—For "Primitive Fire-Making" read "Man of Angarl (Berlinhafen) making arm-rings."
- " 108—For acknowledgment to photographs read "J. W. Waters."
- " 283— " " " photograph " " Major Pearse."
- " 590— " " " " " W. R. Rickmers."
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